Vol. LIX. No. 5 November, 1918

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

CONTENTS

JACOBO S. R. E. CARDINALI GIBBONS CLERI GRATULATIONES ET PRECES ... 449
THE PRIEST AND HIS BREVIARY ... 450
FRA ARMINIO.
FALSE ACCUSATION OF SOLICITATION AND THE NEW CODE ... 458
The Rev. T. SLATER, S.J., Liverpool, England.
THE TRUTH ABOUT THE OUIJA BOARD ... 463
J. GODFREY RAUPERT, K.S.G., North East, Pennsylvania.
JOHN THE PRECURSOR ... 479
The Rev. JOHN R. HAGAN, D. D., Cleveland, Ohio.
MEDITATIONS OF AN EX-PRELATE ... 486
THE IRISH CLERGY AND NATIONALISM BEFORE THE REFORMATION ... 496
The Rev. JAMES F. CASSIDY, St. Paul, Minnesota.
THE CATHOLIC PULPIT: RECENT CORRESPONDENCE ... 517
THE MEANING OF THE EPHPHETA CEREMONY IN BAPTISM ... 533
ABSOLUTION IN RESERVED CASES ... 535
CANONICAL PARISHES TERRITORIAL ... 537
THE RUBRICS OF THE MASS ... 537
HYMNS IN THE VERNACULAR AT BENEDICTION ... 539
IS THE NEW CODE RETROACTIVE? ... 540
FACULTIES TO HEAR CONFESSIONS ... 541
RE-ELECTION OF RELIGIOUS SUPERIORS ... 543
DECREE REGARDING BISHOPS' FACULTIES ... 544
RECENT BIBLE STUDY: How is Christianity Dynamic? ... 546
The Rev. WALTER DRUM, S.J., Woodstock College, Woodstock, Maryland.

CONTENTS CONTINUED INSIDE

AMERICAN ECCLESIASTICAL REVIEW
1305 Arch Street THE DOLPHIN PRESS Philadelphia, Pa.

Copyright, 1918: American Ecclesiastical Review—The Dolphin Press
Subscription Price: United States and Canada, $4.50
London, England: R. & T. Washbourne, 4 Paternoster Row Melbourne, Australia: W. P. Linehan, 309 Little Collins St.
Entered, 5 June, 1889, as Second Class Matter, Post Office at Philadelphia, Pa., under Act of 3 March, 1879

St. Bernard's Seminary O-Neh-Da Vineyard

ALTAR WINE

For Sacramental Purposes

ON account of the increased cost of labor and of materials used in shipping Altar Wines and of a recently imposed government tax we find it necessary to revise our prices as indicated below.

We take occasion to call attention to the reliability of the wine and to its superior qualities. The wine is made according to the rules of the Church **under the personal supervision of the Right Reverend Thomas F. Hickey, Bishop of Rochester, who gives his guarantee to the purity of the wine.** It is both licit and valid matter for the Holy Sacrifice of the Mass.

Revised List—Spring of 1916

GRADES AND PRICES

Ordinary Altar Wine, made from Concord, Catawba and Worden grapes,
Bottled, 5 gallons in 25 bottles $10.00
In bulk, 1 keg 10 gallons. 15.00
In bulk, 1 keg 23½ gallons. 25.00
In bulk, 1 barrel 46 gallons 65.00

Elvira Altar Wine, made exclusively from the Elvira grape, sold only in bottles
5 gallons in 25 bottles 12.00

Superior Altar Wine, made exclusively from Delaware, Brighton or Salem grape, sold only in bottles,
5 gallons in 25 bottles 16.00

War Tax Additional. **No Dealer has this Wine for sale.**

Kindly advise method of transportation—Freight or express.

Address all communications to REV. M. J. NOLAN, Chancellor, 72 Frank Street, Rochester, N. Y.

Established 1870

Forty-eight Years as Dealers in Valid and Licit

ALTAR WINES

For Sacramental Purposes

The Donnelly Brothers

respectfully call attention to their popular Altar Wines, popular because of their proven purity and agreeableness for use when fasting.

"Jurancon" "Collegiate" "Pureza Light"
"Pureza Dark" "Mission San Gabriel" "San Patricio"

Satisfaction Guaranteed. ***A Trial Order Solicited.***

The Donnelly Brothers, Troy, N. Y.

ALTAR WINES BEYOND DOUBT

For Sacramental Purposes

L'ADMIRABLE
Kegs, per gal.
12 Bottles,
50 Bottles,

NOVITIATE
Kegs, per gal.
12 Bottles,
50 Bottles,

VILLA JOSEPH
Kegs, per gal.
12 Bottles,
50 Bottles,

MALVOISIE
Kegs, per gal.
12 Bottles,
50 Bottles,

Capacity of kegs,
5, 10, and 22 gals.

(Copy)

SACRED HEART NOVITIATE
Los Gatos, Cal., January 2nd, 1918.

BARNSTON TEA COMPANY, 6 Barclay Street, New York.

Gentlemen: With great pleasure we send you our greetings for the year 1918.

Judging from your sales in 1917, the Eastern Clergy must realize more and more the absolute purity of our Novitiate Wines and the reliability of your Agency.

Our books show that during the past twelve months we shipped to your Company in sealed car loads:

2,797½ Gallons ..... Admirable
14,728 Gallons ..... Sweet Novitiate
7,799 Gallons ..... Villa Joseph
5,448½ Gallons ..... Malvoisie

There was therefore an increase of 6,866½ gallons over the shipments of 1916.

Trusting to hear of still greater sales in 1918, and thanking you most cordially for the faithful and most conscientious performance of your duties as our sole Eastern Agent,

Very sincerely yours,
THE SACRED HEART NOVITIATE,
Jos. M. Put S.J.
Pres.

Sole Eastern Agents

Barnston Tea Company, 6 Barclay St., New York

INTERESTING ANNOUNCEMENT OVER-PAGE ! ! !

CONTENTS CONTINUED

ANALECTA:

ACTA BENEDICTA XV:

I. Jacobo S.R.E. Presb. Cardinali Gibbons, Archiepiscopo Baltimoren. 511

II. Ad R. P. D. Michaelem O'Doherty, Archiepiscopum Manilanum, ceterosque Episcopos Insularum Philippinarum, qui de actus conventus Manilani communem epistolam dederant 512

S. CONGREGATIO CONSISTORIALIS:

I. Decretum de Extensione Facultatum quorumdam Ordinariorum durante Bello 513

II. Decretum de dilatione Relationis Dioecesanae pro Episcopis Americae 515

III. Dubium circa Leges et Decreta Conciliorum Provincialium Westmonasteriensium 515

ROMAN CURIA:

Official List of Recent Pontifical Appointments 516

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 517
The Catholic Pulpit: Recent Correspondence 517
The Meaning of the Ephpheta Ceremony in Baptism 518
Purification of the Chalice 534
Absolution in Reserved Cases 535
Mass Stipends for Missionaries 536
Canonical Parishes Territorial 537
The Rubrics of the Mass 537
Hymns in the Vernacular at Benediction 539
Benediction in Alb and Stole 539
Is the New Code Retroactive ? 540
Faculties to Hear Confession 541
Forty Hours' Adoration on 2 November 541
Bigamy and Irregularity 542
Plain Case of Restitution 542
Re-election of Religious Superiors 543
"Hindu" or "Indian" Priests 544
Decree regarding Bishops' Faculties 544

ECCLESIASTICAL LIBRARY TABLE:

Recent Bible Study: How is Christianity Dynamic? 545
(*The Rev. Walter Drum, S.J., Woodstock, Maryland*)

CRITICISMS AND NOTES:

——: Pastor Halloft (A Story of Clerical Life) 554
Robison: His Only Son 556
Louismet: The Mystical Life 557
Kite: Beaumarchais and the War of American Independence 558
Ricard: Acadie 560
Kraeling: Amram and Israel 562

LITERARY CHAT 563

BOOKS RECEIVED 566

LONGMANS, GREEN AND COMPANY announce as on press and preparing for early publication (about the middle of this month) a book of special interest to our readers. It is written by an American priest.

PASTOR HALLOFT

A Story of Clerical Life

We have read the proof sheets of the volume and found it teeming with practical suggestions from actual experience, on a variety of questions that confront the American priest in his everyday pastoral and social life.

The author is a well known writer; but he withholds his name for reasons which reveal themselves plainly in the reading of these interesting biographical sketches.

The publishers received the story too late for announcement in their Fall list. But as the volume is one that fits in so well with the Christmas book season, they are doing everything to have it ready and brought to the attention of the priests of America in good time for the holidays.

We have agreed to take an edition for our subscribers, and we shall be glad to receive orders for the volume **NOW.** These orders will be filled as soon as the book is ready, at the regular price.

$1.50 net a copy

American Ecclesiastical Review

1305 Arch Street Philadelphia

THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. IX.—(LIX).—NOVEMBER, 1918.—No. 5.

IACOBO · GIBBONS

PRESBYTERO · CARDINALI · ANTIST · MAIORI

ECCLESIAE · BALTIMORENSIS

OB · ANNVM · QVINQVAGESIMVM

PRO · CHRISTIANAE · REI · NOMINE

MAGNIS · IN · VINEA · DOMINI · OPERIBVS · SVSCEPTIS

FELICITER · EXACTVM

EX · QVO · XVII · KAL · SEPTEMBRES · A · R · S · MDCCCLXVIII

EPISCOPVS · ADRAMYTTENSIS · FVIT · CONSECRATVS

CLERI · GRATVLATIONES · ET · PRECES

DEVS · VT · PRINCIPEM · FOVEAT · SOSPITET

THE PRIEST AND HIS BREVIARY.

WE give to the daily task of reciting the Breviary the name of the *Divine Office*, for it is an office, a duty solemnly imposed on us at our ordination. The mere rational performance of it makes it fruitful—fruitful in this that it recalls to the cleric each day his obligation to God, to the Church his mother, to the people, his flock whom he serves. It guards his dignity; it puts him in opposition to sin and to a thousand allurements and temptations. It is like a chain to his feet, keeping him from being drawn into the abyss of utter worldliness. It is an ever open opportunity for the exercise of his priestly mission, even when he is debarred from active service, for it keeps him in touch with his brother priests, with his people, with all the Church militant, and suffering, and triumphant; and through it he is as helpful to the mission of Christ, in the union of efficient prayer, as if he preached the gospel of Christ to thousands, even though he were alone in prison or confined to the chair of illness.

Father Cornelius à Lapide, commenting on the office of the Hebrew priesthood, states that the Greek term for *office* employed by the translator of Ben Sirach covers the notions of office, sacrifice, and fruit, since the word *karposis*, derived from *karpos*, i. e. *fructus*, has all of these three significations.

Now the priests of to-day are fortunate in this that the sense of their obligation is fully alive among them; that they are, as a rule, scrupulous about the duty of saying the Office. The Breviary is the one thing which we do not forget in the midst of our labors, in our journeys, in our recreations. Men wonder at seeing priests in the railway cars, in public resorts, even in the streets free of traffic, with that little book; absorbed in it, not like the Pharisee who seeks to be found at prayer, but like a man who is earnest about fulfilling a task. Among ourselves we employ the intervals at ceremonies, or those between our occupation and lawful diversions to finger the pages of that small volume which for the most part is the best thumbed piece of our library. It is the only pocketbook most of us have a care about; it is a check book too, in this sense that it stops us often in the midst of what might put us in debt with God, the great Bank Treasurer on whom we must ultimately draw for

payments. At night the Breviary is the one thing that worries us before it is finished, and in illness it is the last duty we abandon of our service as priests.

Surely this is a comforting testimony to the vitality of our faith; a source of edification to many of the faithful; and, though a puzzle to the non-Catholic, it is at the same time a standing argument against the stock assertion of Protestantism that Catholic churchmen have neglected or undervalued the Bible as the Word of God; for day by day, without intermission, from the rising to the setting of the sun, in every land and on the broad seas, the Catholic priest, either in the choir service of the Church, or in the solitary confinement of his chamber, on horseback as he journeys upon his mission work or in some sheltered corner of the crowded city parish, in desert or mountain—everywhere the Catholic priesthood, in solid union throughout the world, is the one body that reads systematically and for its own devotion, as well as for the edification of others, the sacred pages of the Bible. And that reading is neither a mere study for the improvement of life, nor the jargon of the preacher's moralizing: it is the prayer, the praise, the spiritual reading and meditation of men devoted by profession and good will to the cause of saving souls for Christ.

Mindful of these advantages of union and inspiration, we would not willingly sever the bond that thus ties us to our holy Mother Church and to the countless noble souls of the militia of Christ from whose lips proceed daily and hourly the sacred words of the Divine Office.

Nor does the Church in her wisdom desire us to dispense ourselves easily from this check, whose immanent virtue is a preservative of the priesthood. When recently the clergy of France and Italy, called into the ranks of the army to fight for their country, asked that they might be dispensed by a general decree from reciting the Office while the war was in progress, the Holy See answered that only those who were actually engaged in battle, that is, in the line or in the place of conflict, would be excused; but that in other circumstances they were obliged to use the time at their disposal, as best they could, to recite the canonical hours; and that when actual grave hin-

drances arose, the soldier priest should follow the general principles laid down in moral theology.[1]

To be fruitful in any sense the recitation of the Divine Office must of course have the quality of a rational act; it must not be a mere mechanical performance like a recitation that proceeds from a graphophone or a prayer-machine, as we find them among the idolators in China and India. "Quid prodest strepitus verborum," writes St. Augustine, "si cor est mutum?" We ask in the initial prayer the grace to say the Office *digne, attente et devote*, conscious that there are a thousand harassing circumstances, above all in the life of the missionary priest, that prevent our making the act of prayer thoughtful and devout, however much we may desire to do so.

There is first of all the fact that we must steal the hour of the Breviary from the numerous appeals, day or night, of those whose needs, whether of the soul or of the body, are urgent; and charity, or that convention which is in large part informed by charity, often puts on us obligations that cannot be deferred without injury to souls. Now the mind engrossed with the varied images called forth by this necessity of our active condition does not easily settle into the groove of prayer and meditation.

Furthermore, there is the fact that the prayer of the Psalms, the reading of much in the Divine Office from the prophets and the writings of the Fathers who interpret them, is often difficult to follow or to understand. To say that we must take time to study the meaning of the Psalms, or to compose ourselves to devotion, as we say the *Aperi, Domine*, is to urge what most of us feel to be impracticable. One might suggest it as an occupation during the annual spiritual retreat; and even then it would require guidance not always at hand.

Considering these obstacles to an attentive and devout recitation of the Breviary, the Church would seem to make allowance not only for the difficulty of interpreting the text of the Breviary, but also for the lack of what is called devotion. We

[1] "Clerici qui, licet in Sacris constituti sint, nihilominus coacti fuerunt interesse bello, tum solum excusantur ab obligatione Divini Officii recitandi quum actu in acie seu in linea belli et loco certaminis versantur; secus vero tenentur ad Sacrum Officium in horis liberis quo meliori modo potuerint recitandum." (Poenit. Apostolica, Declaratio, 17 March, 1916.)

ask indeed in the words *attente et devote* of the prayer *Aperi, Domini, os meum*, that such grace might accompany our prayer. But the word *pie* indicates a disposition over which we have more direct control. *Pie* means simply reverently. It indicates the attitude of a son toward his father, the simple affection which does not necessarily suppose intelligent appreciation of filial motives. *Pie* designates the attitude of a subject toward his superior; it does not imply the fervor of devotion so much as the consciousness of reverence.

Reverence in the saying of the Divine Office is essential in order that the obligation may be fulfilled in that rational way in which man is called to serve God through all his actions —human actions.

In other words, whether attention to the sense of the words be lacking, or we fail to be sensibly conscious of devotion, the one thing demanded by the very nature of the act is that it be done reverently, *pie*. "Officium significat omne quod alteri exhibere debemus." No matter how indulgent Almighty God is with us, He cannot dispense us from reverence toward Him. "Maledictus servus qui opus Domini negligenter perficit." No matter how wise and provident God is in interpreting what we say to Him, He cannot dispense us from saying it with conscious reverence, *pie*.

Let me use an analogy. My readers are presumably as familiar with the subject here discussed as I am. They might overlook some defect or other in my properly expressing what I mean to say. But if I were to take the liberty of repeating or copying from some well known volume on pastoral theology what is there written about the recitation of the Breviary, under plea that nothing new can be said on the matter; and if, moreover, I were to write in a manifestly careless style, showing haste in composition and lack of earnestness in treating the theme, the reader would resent the treatment. No amount of personal tolerance, supported by the knowledge of the subject and by habitual forbearance, would absolve the writer from the fault of irreverence in addressing a body of men to whom reverence is due on the score of their position. I need hardly complete the analogy. The Divine Office is a theme set us by our Heavenly Father. It is addressed to Him and to a circle of saints many of whom are of the ranks of the eternal priest-

hood, to which we, still militant, belong. We are bound by every consideration of person, subject, position, to a reverent manner of performing the task of the daily Breviary.

Whatever excuse there may be for a want of attention to the thought, whatever the lack of interior sentiment or fervor of devotion in our recitation of the Office, nothing will atone for the absence of that manner which the urbanity and decorum of ordinary intercourse among rational creatures demands. We are surely in earnest when we ask God each day at the beginning of Matins to open our lips to bless His Holy Name; when we say to Christ, our great Archbishop: "Munda cor meum ac labia mea ut in unione illius Divinae intentionis qua ipse in terris Deo laudes persolvisti, has tibi horas persolvam."

It could not be a lie, even if we failed to understand, even if we were greatly, though involuntarily, distracted. But it could be nothing else than a lie, and would as such meet us on the day of wrath, the "dies irae" which we must all face, if we deliberately, whether through carelessness and indifference or through a mere habit of both, assumed an attitude that contradicts the sense of reverence in the eyes of every rational man.

The Apostle of the Gentiles, surely a busy man and priest, in the very Office which we recite on the days of the Epiphany, lays stress upon this truth. "Obsecro vos," he writes to the Romans—we are proud to be Romans—"per misericordiam Dei, ut exhibeatis corpora vestra hostiam viventem, sanctam, Deo placentem, rationabile obsequium vestrum."

Reverence implies, if not an interior spirit, at least a certain external attitude. If the Divine Office is in the remotest sense a spiritual exercise, a prayer, then it debars certain fashions of ease and comfort, certain attentions and deferences to the spirit of vain curiosity, certain interests in trivial relaxations, which may be perfectly allowable at other times but are incompatible with the spirit of external reverence.

Saint Paul lays stress upon the deportment of the body, not only as the distinctive evidence of a reverent mind, but likewise as an incentive to reverence. For if the ethics of social converse demand outward respect toward superiors, however generous we may know them to be in overlooking our shortcomings or in interpreting our intentions, our intercourse with God demands no less. Mark the ceremonial of the Church in

her worship. She distinguishes degrees of reverence, the bend of the head, the deep bow, the single and double genuflection, and the profounder prostration. And what is all this but the *divinely* expressed will that we be reverent in our official approach to God. Ceremenoy is the smoke of the fuel of reverence. That fuel sets ablaze the fire in which the arrows of prayerful desire are heated, thus reaching and enflaming the hearts of those for whom we are officially bound to pray in the Divine Office.

As a reverent attitude of body is essential to the right fulfillment of the Divine Office, so is a reasonable utterance. *Aperi os meum* we say, because there is a wondrous hidden power in speech. It is not only the expression of thought, but it is a manner of worship.

It was not simply the thought and will of God that created things in the beginning. It was the *Fiat*, an external utterance of the word of the Creator. It was another *Fiat* that called forth the Incarnate *Word*; and it is the sound of His message that has changed the face of the world and brought salvation to mankind. "Non sunt loquelae, neque sermones, quorum non audiantur voces."[2] "In omnem terram exivit *sonus* eorum." The mysterious effects of the words of Consecration are not produced apart from their physical utterance, the word of the lips. If such be the divine economy in the acts of Creation, who can tell what may be the loss of unuttered words passed over in a prefunctory recitation? They are sounds conveying a Divine inspiration, and the special injunction to recite them adds a certain creative value which multiplies blessings and changes earth into paradise. Unquestionably, though to many men the words of the Divine Office may seem trivial, they have a marvellous value, as it were by a special consecration. They may fail to touch the heart, and yet through the intention of Christ they obtain forthwith a sacramental power that stirs graces into creative action. It is so in nature; why should it not be much more so in the spirit world?

[2] Ps. 18.

> How will you know the pitch of that great bell—
> Too large for you to stir?—Let but a flute
> Play 'neath the fine mixed metal; listen close
> Till the right note flows forth—a silver rill;
> Then shall the huge bell tremble; then the mass
> With myriad waves concurrent shall respond
> In low, soft unison.

Similarly, the magic power of those sounds of the inspired Office begets what we desire, and moves the chimes in heaven that announce and bring peace to earth.

"Os meum aperui et attraxi spiritum."—"Declaratio sermonum tuorum illuminat." By a subtle grace the reverent enunciation of the words of the Office begets that very fruit of devotion for which we pray, and which our missionary labors and the distractions attendant upon them make it difficult to attain in other ways.

Lastly, the quality of reverence demands punctuality, time for an act that must needs be performed, and that is best performed early, before the hosts of distraction have occupied the chambers of our brain and heart. If we feel an obligation to read the journals which inform us of things that keep us in touch daily with our fellows, is there any reason why we should not also be assiduous in anticipating the Breviary, which keeps us in touch with God and the Church and all that is helpful in our work of the mission? And if once we settle that the hour for the Office in the day should precede our recreations, may not that hour be safeguarded by a certain fixity, which those around us will in time come to respect with a benevolence that not only prevents interruption but begets edification? There is no law that hinders us from breaking off the Office when urgent duty or charity calls us. But he is a wise steward of his priestly estate who puts God's visit first, and earns a special grace by the regularity with which he sets apart an hour for the communing with His Master, on whose benediction all the success of his daily work depends. It is said that punctuality begets confidence and respect in ordinary life; that punctuality is the soul of successful business; that punctuality is the courtesy of kings. As priests we have reason to acquire the habit under all these heads.

Thus the recitation of the Office with that one quality *pie,* that is, reverently, begets the fruit of efficiency. It is need-

less to dwell on the character of these fruits. Perhaps we do not ordinarily estimate the full weight that belongs to the recitation of the Breviary, in balancing the chances of our success on the mission. Saint Bernard, commenting on the functions of the pastoral office, says that it consists (apart from offering the Holy Sacrifice) in preaching, in example, and in prayer. "Nunc manent tria haec—verbum, exemplum, oratio; major autem horum oratio." It is a standing admonition of the Apostolic College to our practical zeal for the work of the priesthood, that in the Acts the disciples of Christ preferred to neglect an important branch of pastoral ministration and social charity work (which they commissioned to others) in order that they might devote themselves exclusively to the ministry of the word and to prayer. Note, too, that they mention prayer first: "Nos autem orationi et ministerio verbi instantes erimus."

It is then but a matter of justice to their position that priests should attend to the externals of reverence whenever they take up their Breviary, signing their foreheads and lips with the sacramental sign of salvation—"Aperi, Domine, os meum." With that condition, which after all calls for but little sacrifice other than a fixed determination to recognize the presence of God, we shall profitably answer the invitation: "Psallite Deo nostro, psallite Regi nostro, quoniam rex omnis terrae—psallite sapienter." And with Him "qui sedet super sedem sanctam suam" are gathered to hear us and join in our praise of God the saintly priests of the ages: "Principes populorum congregati sunt cum Deo Abraham."

It is written in the Acts of the Martyrs that the early Christians under the guidance of their pastors memorized parts of the Psalter to chant them in common or in their domestic devotions. In the fashion of the Jewish Church they repeated the invocations (of which the alphabetical or acrostic psalms are a standing evidence), and in times of persecution, in prison and in the arena, they sang the words of our Breviary as a prayer best befitting those who were to die in communion with holy Mother Church. Their last words were sanctified, inspired and full of grace, quite apart from the sentiments of consolation and hope they contained. There is a touching instance of this practice related in the martyr Acts of Sebaste.

We are familiar with it through the Office of the Forty Martyrs. Among them was Melitho, the youngest of those who had been tortured and were then exposed to die. They chanted their swan songs of the divine psalmody together, the voice of one after another dying with their last breath, as they sped to heaven, until finally this youth alone feebly chanted his "Domine, in adjutorium meum intende." At that moment his Christian mother, who had been close by, watching her child's fate, ran past the guards and forced her way into the area of execution to her son. And lifting the dying head to her bosom she joined in his prayer. Then seeing the breaking eye, no longer hearing his voice, she cried into his ear: "Hold out, my son, for thy Master awaits thee at the gate."

Blessed we, if our last martyrdom finds us familiar with the sounds of the Breviary, so that our holy Mother the Church may come with her encouragement of sacramental aid, making us conscious that our dying voice is being taken up by the choirs of the Church even while its breath seeks a new life in the bosom of Jesus Christ.

FRA ARMINIO.

FALSE ACCUSATION OF SOLICITATION AND THE NEW CODE.

IN his Constitution *Sacramentum Poenitentiae*, issued on 1 June, 1741, Pope Benedict XIV decreed as follows:

> And since wicked men are found who, moved by hatred or anger or other unworthy cause, or incited thereto by the wicked persuasion of others, or by their promises, flattery or threats, or by some other means, setting aside the terrible judgment of God and despising the authority of the Church, falsely accuse innocent priests of solicitation before ecclesiastical judges; therefore in order that such wicked audacity and so detestable a crime may be checked by the fear of the greatness of the penalty, whoever shall have disgraced himself by so execrable a crime, impiously calumniating innocent confessors himself or wickedly procuring that it be done by others, let him perpetually be without hope of obtaining absolution from any priest except when in danger of death, and such absolution we reserve to ourselves and to our successors.

By this decree the sin of false accusation of solicitation brought against a priest was reserved in a very special manner to the Holy See. Whatever may be said about the nature of reservation of sins in general, theologians commonly taught that this reservation of false accusation of solicitation at any rate was penal, and therefore they concluded that ignorance of the reservation probably excused a culprit from incurring it.[1]

I propose in this paper tentatively to examine whether the New Code of Canon Law has made any change in this matter.

It is quite clear that some change has been made. Before the new Code came into force there was no ecclesiastical censure attached to the sin of false accusation of solicitation. Canon 2363 of the new Code punishes the sin by excommunication specially reserved to the Holy See.

CANON 2363.

If anyone in person or through others lays a false accusation before superiors of the crime of solicitation against a confessor he incurs *ipso facto* excommunication reserved in a special manner to the Holy See, from which he cannot in any case be absolved unless he has formally retracted the false accusation and, as far as he can, repaired the damage done, if there was any, and moreover after a heavy and long penance has been given him.

Canon 2229 tells us how far ignorance excuses one from incurring this censure. "Affected ignorance whether of a law or of a penalty excuses from no penalties *latæ sententiæ*. Ignorance of a law or even of a penalty alone excuses from no penalty *latæ sententiæ* if it were crass or supine; if it were not crass or supine, it excuses from medicinal but not from vindictive penalties *latæ sententiæ*."

A censure is a medicinal penalty and so ignorance will excuse one who falsely accuses a confessor of solicitation from the excommunication inflicted by Canon 2363 unless the ignorance be affected or crass and supine.

Hitherto when a sin was punished by a censure reserved to the Holy See, and on account of ignorance the censure was not incurred, the sin itself was not reserved and might be absolved by any confessor. However by Canon 894 the sin of false

[1] Lehmkuhl, II, n. 407, ed. 9.

accusation of a confessor of solicitation is reserved on its own account.

CANON 894.

The only sin reserved to the Holy See on its own account is a false accusation by which an innocent priest is accused of the crime of solicitation before an ecclesiastical judge.

The sin of false accusation of solicitation therefore is now reserved to the Holy See both on its own account and on account of the censure of excommunication annexed to it. Even when in a particular case the censure is not incurred, still the sin will be reserved to the Holy See unless there is some reason which excuses from this reservation. Will ignorance of the reservation excuse a culprit from incurring the reservation and enable any confessor to grant absolution without obtaining special faculties? This is a practical question which I wish to attempt to solve.

We may, I think, take it for granted that this reservation of the sin of false accusation of solicitation on its own account is an ecclesiastical penalty. Ordinarily indeed reservation of sins is not an ecclesiastical penalty. It is not mentioned among the ecclesiastical penalties contained in the new Code. As explained in Canon 893, reservation is the calling of a case before the tribunal of a superior or of his delegate, limiting the power of inferiors to give absolution in the case. The case is supposed to be one of importance which can only be tried in a higher court. As a case of murder, for example, cannot be tried by magistrates, so a reserved case cannot be absolved by an ordinary confessor. Neither in one case nor in the other is this provision a penalty inflicted on the culprit. It is rather of the nature of a guarantee that the case will be duly tried on its merits and according to law. However, in the case of false accusation of solicitation there are special reasons for holding that the reservation of this particular sin is an ecclesiastical penalty. One of the references subjoined to Canon 894 in Cardinal Gasparri's edition is to the Constitution *Sacramentum Poenitentiae* of Benedict XIV quoted above. It is clear from the words quoted above that the Pope intended the reservation of this sin to the Holy See to be of the nature of an ecclesias-

tical penalty. The difficulty of getting absolution for the sin was intended to act as a deterrent. If anyone were guilty of the sin the reservation deprived him of the power and opportunity of obtaining absolution as easily as for other sins. We may, then, still hold that the reservation to the Holy See of the sin of false accusation of solicitation is an ecclesiastical penalty.

But to what class of ecclesiastical penalties does this reservation belong?

Canon 2215 tells us that "an ecclesiastical penalty is the privation of some good for the correction of the delinquent and the punishment of a crime, inflicted by ecclesiastical authority. By Canon 2216 we are told that delinquents are punished in the Church by 1. medicinal penalties, or censures; 2. by vindictive penalties; 3. by penal remedies and by penances. According to Canon 2306 penal remedies are such preventive measures as Admonition, Correction, Precept, and subjection to Vigilance; while penances are imposed in the external forum that a delinquent may either escape a penalty, or may receive absolution or dispensation from a penalty which he has incurred, as we are informed by Canon 2312. It seems clear that a reservation of sin cannot belong to this third class of ecclesiastical penalties. It must be either a medicinal or a vindictive penalty.

According to Canon 2216, medicinal penalties and censures are synonymous terms. There are three kinds of censure—excommunication, suspension, and interdict. "A censure is a penalty," we are told in Canon 2241, "by which a baptized person, guilty of crime and contumacious, is deprived of certain spiritual goods, or of those annexed to spiritual goods, until receding from his contumacy he is absolved." The element which distinguishes a censure from other ecclesiastical penalties is the contumacy of the delinquent. He is formally disobedient to ecclesiastical authority and refuses to submit. As soon as he submits, the contumacy ceases, and he should be absolved. Apart from reservation any confessor may absolve from a censure, and on the contumacy of the delinquent ceasing, a confessor should grant absolution. Thus a censure or medicinal penalty is quite different from the reservation of a sin. The absolution of a reserved sin does not depend on the relinquish-

ing of contumacy. It depends on the power of the confessor. If one who has falsely accused a confessor of solicitation wants absolution, it is not sufficient for him to repent and to abandon his contumacy. He must approach the Holy See or its delegate for such a case and obtain absolution from that source. Reservation of such a sin then, although a penalty, is not a medicinal penalty. It is neither an excommunication nor a suspension, nor an interdict. It only remains that it must belong to the class of vindictive penalties.

Canon 2286 defines vindictive penalties as "those which directly tend to the expiation of a crime, so that their remission does not depend on the cessation of the delinquent's contumacy."

The Code does not give us an exhaustive list of vindictive penalties. Canon 2291 gives a list of those which chiefly affect the faithful in general. They are: Certain special kinds of interdict, penal translation or suppression of the seat of a bishopric or parish, legal infamy, privation of ecclesiastical burial, privation of Sacramentals, privation or suspension for a time of an ecclesiastical pension, removal from the exercise of ecclesiastical legal acts, inhability to receive ecclesiastical favors, privation of a favor already obtained, privation of the right of precedence, and a money fine.

Canon 2298 gives a list of vindictive penalties which affect clerics only. They are: Prohibition of the exercise of sacred functions except in a certain place, perpetual suspension or suspension for a definite period, penal translation from an office, privation of a right annexed to an office, inhability for certain offices, penal privation of office, prohibition of dwelling in a certain place, precept to dwell in a certain place, privation of the ecclesiastical dress for a time, deposition, perpetual privation of the ecclesiastical dress, degradation.

Although reservation is not mentioned, and indeed, as we have seen, it is not a penalty of its own nature, yet when inflicted on a culprit as a penalty for crime it is similar to several of the vindictive penalties in the above lists. It approaches the nature of privation of Sacramentals in the first list, and privation of a right annexed to an office in the second. It would seem then that in the special case in which by the will of the legislator a reservation was inflicted as a penalty for

crime, this reservation is a vindictive, not a medicinal penalty. But according to Canon 2229 ignorance does not excuse from vindictive penalties, and therefore the sin of falsely accusing a confessor of solicitation will be reserved to the Holy See even if the offender knew nothing of the reservation. It may be that this was specially intended by the Holy See, and was at least one reason why this sin alone was reserved to the Holy See on its own account.

My solution of the question is tentative, and if anyone has a different opinion on the matter, I hope he will give us his reasons for holding it.

It is sometimes said that as soon as the Church issues a new law, moral theologians set to work to whittle it away. I believe that the saying is a slander on a great and distinguished body of men. Moral theologians know that the laws of the Catholic Church tend to the sanctification and salvation of souls, and they would as soon attempt to whittle them away as they would attempt to whittle away the laws of Our Lord Himself. Any theologian who is worthy of the name tries to get at the mind of the Church which is expressed in her laws.

T. SLATER, S.J.

Liverpool, England.

THE TRUTH ABOUT THE OUIJA BOARD.

THE recent revival of spiritistic practices in all parts of the world is leading increasing numbers of persons to try experiments with the ouija board — a simple and seemingly harmless contrivance, by means of which messages are often obtained that have all the appearance of coming from the spirits of the dead. So rapidly has this practice spread in this country that there are few families to-day who have not come in touch with these experiments in one way or another and who have not at least heard of the startling communications which, in many instances, have been elicited from the little board.

The consequence is that reflecting persons everywhere are asking questions respecting the matter which are calling for an answer, and those of us who, by reason of prolonged and pains-taking investigation, are more intimately acquainted with the subject cannot but feel that it is of the utmost importance that

the answer which is given to these questions should be an adequate and correct one.

For practical purposes we may divide the experimenters with the ouija board and similar contrivances into two classes of persons. Those of the first class look upon the little board purely as a toy, and as a means of amusement and entertainment. While fully admitting that the messages obtained under their hand are often very strange and surprising and quite contrary to what might be expected, they nevertheless hold that a natural explanation can and will no doubt be found for them. Such persons have observed how often a message received is foolish and silly, how frequently the answer given to a question is false or at least highly improbable, and in how many instances the statements made by the board are manifestly mere echoes or reflexions of their own thoughts, or the presentation of incidents long forgotten but nevertheless stowed away in their memories.

To the second class belong many intelligent persons who have studied the matter more closely and who have become entirely convinced that the natural explanation does not cover all the facts of the case and that, in many instances at least, an external and independent mind must be admitted to be at work in connexion with the transmission of the messages. In confirmation of this belief they point to the nature and content of some of the messages: the display of information, often intimate and accurate, which is known to be only in the mind of the experimenter and of some person deceased; a knowledge of events and circumstances connected with persons and places at a distance and on inquiry found to be correct; the incessant emphatic assertion of the board itself that it is moved by the surviving spirit of some deceased human being.

Now the question which is everywhere being asked is: "How are these conflicting views and experiences to be reconciled? What is really the truth about the matter?"

In reply to these questions it may be said at once that both views are correct in a sense.

The scientific experiments of many years, in many countries, and carried on under strict test conditions, have shown conclusively what the process is which is at work in the eliciting of these mysterious messages and how their source and origin can be determined.

We have to recognize two clearly established facts:

1. Recent psychological research has demonstrated that the human mind is a far more complex and intricate organism than was at one time supposed. A very great part of its operations is what is termed subconscious—lying below the threshold of the ordinary conscious working mind. This subconscious part of the mind may be regarded as a kind of mental storehouse or registry, for in it are stored up and recorded, accurately and permanently, all the complex and many-sided experiences of our life. There is, strictly speaking, nothing, from our childhood upward, no impression received, no word heard or uttered, no picture looked at, no occurrence or incident, no feeling or emotion, of which a record is not preserved in the secret recesses of the subconscious mind, however incapable the normal working mind may be of recalling them. It is only in dream states, or in abnormal conditions of mind such as hypnosis or trance, that there occurs what is called a subconscious "uprush" and that we become aware of the complexity of our mental nature and of the extent of our possessions. "We should not overlook the fact," writes the Boston psychologist, Dr. Morton Prince,[1] "that among mental experiences are those of the inner as well as the outer life. To the former belong the hopes and aspirations, the regrets, the fears, the doubts, the self-communings and wrestlings with self, the wishes, the loves, the hates, all that we are not willing to give to the outer world and all that we would forget and would strive not to admit to ourselves. All this inner life belongs to our experience and is subject to the same laws of conservation."

2. The second fact which we have to recognize and keep in mind is that experiments have shown that in proportion as the activities of the conscious working mind are moderated and a state of passivity is induced, this subconscious part of the mind begins to act more freely and, after a time, automatically, and without the conscious coöperation of the experimenter to yield up some of its contents. And the normal mind, having in its state of passivity no power of selection or control over the material thus projected by the subconscious mind, the latter

[1] *The Unconscious*, p. 85.

acts in a most haphazard and disorderly manner, in many instances projecting things most amazing and unexpected and unrecognizable by the normal mind. Carefully conducted experiments, however, and a rigid scrutiny of the life history of the experimenter and of the contents of the messages received, have also shown that, as this passive state of the mind is increasingly developed and cultivated by frequent experiments, a door is gradually opened through which it is possible for an *external* intelligence or spirit to invade the mind and to gain access to the contents of this well-furnished subconscious storehouse.

It would not be possible, in a brief paper of this kind, to give the full evidence in support of this assertion. I can but state here that all the best experimenters have come to this conclusion and that the fact can to-day only be doubted by those who have no accurate knowledge of the subject, whose own experiences have never carried them beyond the subconscious stage, or who are predisposed against belief in a spirit world. The most skeptical person, least inclined to believe in spirit activity in connexion with the experiments, will, on reflexion, be constrained to admit that an external mind *must* be admitted to be at work where an incident is related by the board which is taking place at a distance and the truth of which is established on inquiry, or when a message is conveyed in a language which the experimenter has never learnt and which, on being translated, is found to be consistent and intelligible. And, needless to say, many such messages, some of them far more wonderful, have been received by means of automatic writing in all parts of the world.

Now it is in the clear recognition and application of these two facts stated that the solution of the problem presented by the ouija board is to be found.

All depends on the peculiar mental condition of the experimenter. At the beginning of the experiment and before the mind has attained any great degree of passivity the messages may be wholly normal, the slightly awakened subconscious mind becomes active and automatically and disconnectedly communicates some of the contents of its storehouse through the little board or pencil. It may even falsely claim to be an independent personality — the spirit of a deceased friend or

relative — especially if the experimenter strongly inclines to this belief and unconsciously suggests it to the subconscious mind. By far the larger proportion of the amusing messages and answers to questions with which we are all familiar are received where this moderate degree of passivity has been attained and where, as a consequence, the experimenter has no suspicion of peril or of being on dangerous ground. The board may make a flippant joke consistent with the peculiar temperament of the experimenter; it may cause surprise by telling the age and other particulars, unknown to the others, of a person present; it may perform a variety of feats causing the greatest possible amazement. And an independent intelligence may, of course, be connected with their production from the very beginning. But so long as the statements made contain no matter foreign to the mind of the experimenter and no answer to a question which might not have been projected from the subconscious storehouse, there is no *valid* reason for assuming the presence of an outside intelligence.

In proportion, however, as these experiments are continued and as the mind becomes more passive and lethargic, the phenomenon begins to change its character and imperceptibly to pass from the natural into the preternatural. While subconscious automatic activity continues, a message is jerked in here and there which is of a startling character and which is often seen at once to be no part of the experimenter's own mental outfit. Events taking place at a distance are accurately reported and commented upon. Disclosures are made respecting the character and doings and intimate personal affairs of persons known only to the experimenter. Messages are given, clearly and conclusively indicating knowledge and information wholly beyond the reach of the writer's own mind. And they are conveyed in a form and manner suggesting the presence of a critical and observant mind and of a judgment quite at variance with that of the experimenter.

When, in view of such astonishing communications, further questions are asked, the answer is generally to the effect that the spirit of some deceased friend or relative of the experimenter is present, that he has found this simple means of communication, and that he is anxious to cultivate the intercourse thus established for the benefit of the experimenter and the

human race at large. For is it not a blessing of the highest order, it is urged, to obtain evidence that the dear departed dead are certainly alive and are all round us; and is it not perfectly lawful for us to receive from them advice and direction, not only as regards some of the greater problems of life, but also respecting our more immediate temporal concerns and anxieties? After a while instruction is generally given how a greater degree of passivity can be attained and how this mode of intercourse between the worlds seen and unseen can be made more perfect and profitable.

The experimenter, fascinated by these communications and convinced that he has come upon a great and valuable discovery, readily adopts the advice given and resorts to the ouija board habitually and systematically. Any doubt expressed by others as to the *true* source of the messages or the character and integrity of the spirits operating is brushed aside with a smile of contempt, seeing that the messages breathe nothing but kindness and benevolence and that harm cannot be expected to be worked by a deceased mother or sister or friend.

It is admitted then that, while much ouija or planchette writing is automatic and natural, intercourse with spirits is and can nevertheless be established by these means. Difficult as this conclusion may appear to some minds, it is nevertheless certain that in view of the abundant evidence any other explanation would present greater and indeed insuperable difficulties.

The further and all-important question therefore which presents itself is: Is the claim justified and tenable that the spirits thus communicating are in reality the spirits of the dead? May we accept and credit the testimony which they give respecting themselves?

My reply to this question is not only that all the facts so far ascertained go to disprove this claim, but also that there are in this belief and in these practices grave dangers, mental, moral, and physical, for the experimenter.

In support of this statement I would urge upon the reader the following considerations. Long continued and carefully conducted experiments have shown that—

1. It has never been found possible to identify conclusively the particular spirit communicating. The inexperienced ex-

perimenter will, of course, jump to the conclusion that a deceased mother or sister is present because the spirit making the claim is in possession of knowledge of an intimate character, can speak consistently and familiarly of the deceased mother's past earth life, can mention little peculiar incidents or traits of character and of temperament not known outside the family circle. But all such displays of intimate knowledge cannot be regarded to-day as evidence of identity. The very circumstance that such facts are recognized by the person to whom they are presented proves that they are contained in that person's memory and that it is therefore accessible to, and at the service of a spirit invading the passive mind. And the same applies to handwriting, to peculiarities of expression, to anything and everything that the experimenter recognizes as characteristic of the person who claims to be present. Experiments have shown that even a hypnotized person can accurately imitate any handwriting with which he may have become acquainted during his life, even though he may be unable to accomplish this in a normal state. And in automatic writing the process is identical, except that the operator is not the subconscious mind but a spirit. Instances are often recorded in which some deceased person, quite unknown to the experimenter, announces his presence and, for the purpose of identification, gives the name he bore in his supposed past earth life, the mode and place of his death, and other similar and striking particulars. And it is often found that such a statement is correct even in detail. But this too is no evidence at all of identity, since we read in the newspapers of strangers dying in certain places and under certain conditions every day, and even though our interest be of the most superficial and passing character, the subconscious mind registers the fact. And the records testify that it is an easy thing for these mysterious spirits to extract such information from the subconscious mind and thus to dramatize and impersonate such deceased personalities. There is abundant proof, too, to show that they can, under given conditions, extract information from *distant* minds with whom the experimenter is in some kind of rapport and from books and letters and other extant sources of information. But that these spirits are not the individuals they claim to be is evident from the fact that, in the manipu-

lation of the information thus gathered, they are apt to make the most disastrous mistakes, fitting into the life history of a wife what belongs to that of a mother, exhibiting ignorance of matters which the deceased person would above all other things have cause to remember, and involving themselves, upon being questioned, in the most hopeless contradictions.

We have cases on record in which they have boastfully admitted their trickery when found out, and in which they have declared that they have by means of this "mind tapping" of foolish persons been able almost to work miracles.

Some years ago I had myself a striking experience of this kind, the spirit for many months claiming to be a deceased friend of mine and furnishing many remarkable proofs of his identity. Upon being discovered in a manifest contradiction and falsehood, however, and charged in the name of God to reveal the true source of his information, he declared that he had got it all out of our own silly "thought boxes", it being possible for him to read the contents of the passive mind with the same ease with which we read a book or a newspaper.

It will be seen that with such facts before us and with such possibilities on the part of the spirits one could not under the most favorable circumstances be sure that the spirit communicating is what it claims to be. Many high authorities, confirming the accuracy of this statement, might be quoted. I will here, for brevity's sake, content myself with only one — the French astronomer, Professor Flammarion, who has been a painstaking student of the phenomena for many years. He writes:[2] "As regards beings different from ourselves—what may their nature be? Of this we cannot have any idea. Souls of the dead? This is far from being demonstrated. The innumerable observations which I have collected during more than forty years, all prove to me the contrary. No satisfactory identification has been made."

That the spirits of the ouija board are not our departed relatives and friends is secondly evident from the fact that—

2. Their messages are for the most part frivolous and contradictory and intellectually worthless.

[2] *Mysterious Psychic Forces*, p. 436.

There is, in the minds of all men, a natural and instinctive awe of anything relating to the after life and the dead. Whatever our religious views may be, we know that their trial time is past; that, with the loss of the body, they have entered upon a state of life in which the little trivialities of the earth life cannot count any longer, but in which they are inevitably reaping the fruit of their moral and spiritual achievements or neglects. In view of this fact one is amazed to find that these spirits, claiming to be our surviving friends, either tell us nothing at all of any value respecting the after life, or involve themselves, when they attempt to do so, in the most hopeless contradictions, one spirit denying what the other emphatically asserts. We find them concerning themselves chiefly with the most silly and foolish affairs of the present life, telling us that John is probably suffering from kidney trouble, that Mary has lost her old brooch, and that Aunt Emma's husband is not very kind to her, and similar childish twaddle in which the deceased was never known to indulge while in the body.

In many instances they presume to give advice on the conduct of the affairs of our public or family life, sometimes displaying an amount of accurate and intimate knowledge which is astonishing; and there are certainly instances on record in which such advice has been found to be good and acceptable in the *initial* stages of the experiment. But, in the course of time, and when confidence and obedience have been secured, such counsel is apt to change its character, causing, if adopted, terrible disorder in the home and family life. In many instances it is given by hints and suggestion rather than by definite and explicit statement, the spirit thus cautiously providing for himself a way of escape from possible entanglements. I have the report of numerous cases in which the directions drawn from this contemptible little board have separated husband from wife, a mother from her children, friends from friends, causing an endless amount of misery and suffering. In most instances, alas! it is only when it is too late, when the wrong is done, that the real mischief-maker is discovered and the truth is recognized. It is a most difficult and sometimes quite a hopeless task to reason with a mind which has passed under spirit control and which, by reason of that control, has lost the power of judging things fairly and squarely.

It need hardly be pointed out that the messages bearing on matters of religion are equally worthless and unreliable. For the most part they are clothed in stately language implying the presence of a superior and exalted mind, but their contents are either empty platitudes or adaptations to the thoughts and leanings which the spirit perceives to predominate in the mind on which it is operating. They are thus manifestly never true presentations of the real state of things as it is on the other side of life.

A spirit, striving to gain the confidence of his victim, will be Catholic with a Catholic, Unitarian with a Unitarian, even a Nihilist and Anarchist, where such leanings are seen to prevail. It will defend and declare the reasonableness of any absurd fad or belief that may be characteristic of the inquirer.

When trust and confidence have been secured, the spirit will slowly begin to undermine any true Christian foundation that may exist, deny the divinity of Christ, the authority of conscience, the responsibility of human life, and the reality of a judgment to come. It will feed the mind on empty platitudes, very acceptable to the natural man, but ultimately contradictory of the very fundamental truths of the Christian religion. The very circumstance, known to all the world, that those who embrace Spiritism always cease to profess historic Christianity in any form is in itself ample proof in support of this statement. "The cultivation of these entities to religion," writes a thoughtful student of the subject, "includes the practical abolition of the Ten Commandments, the introduction of revolting heresies into Christianity, and the propagation of heathenism and atheism. All that we know of disembodied intelligences is that they are intellectually contemptible and that their influence makes for the destruction of religion and morality."

But perhaps the most conclusive proof that these spirits, communicating by automatic writing, are evil and are not what they claim to be is thirdly to be found in—

3. The effect, physical, moral, and mental, which these practices are known to have upon the experimenter.

It would be necessary for one to write a book were one to attempt to present the conclusive and abundant evidence which

is available on this point. Striking testimony has been given in recent years by many scientific students of the subject of the saner sort, and this testimony is confirmed by the statements of numbers of disillusioned spiritists. I can here but briefly state the facts; but what I am stating is based upon the observations and personal experiences of many years and upon communications, often of a private and delicate character, which have reached me in the course of these years. Those who desire a fuller statement and references to other experienced investigators of the subject will find them in some of my published books, such as *The Dangers of Spiritism, Modern Spiritism, The Supreme Problem.*

The facts briefly stated are these: Persons habitually and systematically using the ouija or planchette board, or similar automatic devices for obtaining spirit messages, experience, after a time, a peculiar condition of lassitude and exhaustion, in many instances accompanied by severe pain at the top of the spine and gradually spreading over the entire brain. This state of prostration is due to the now well established fact that, in order to obtain the movements of the board, vital or nerve energy is withdrawn from the organism of the experimenter, often out of all proportion to his physical health and constitution.

In professional mediums who exert their power incessantly and for pecuniary gain, this prostration is apt to be so great that they become helpless nervous wrecks after a time. It was the recognition of this fact which caused the well-known physicist, Sir William Barrett, to write: "I have observed the steady downward course of all mediums who sit regularly." [3] The inexperienced experimenter scarcely ever attributes this condition to the true cause and it is difficult to convince him that a practice, seemingly so simple and harmless, could be attended by such direful effects. But if, in spite of these warnings, the experiments are continued, other symptoms appear which do not leave any doubt about the matter. The general health begins to fail; there manifests itself a kind of apathy or weariness of living which quite unfits the person for the ordinary duties of life and deprives him of all interest in them, and

[3] *On the Threshold of the Unseen.*

which is only relieved by resort to the board. Communication with the "friends" of the unseen world now becomes the one exciting and all-absorbing interest and occupation, to which all other duties and interests are subordinated.

In proportion as physical vigor, and therefore the power of resistance and of will, decline, and passivity and apathy increase, the spirit gains closer access to the mind, directs and influences its operations and, in the course of time, gets complete control of it. When this control has been effected and the power of resistance has been quite broken down, the mind becomes more and more susceptible to suggestion and less and less able to exercise with regard to it a discriminating and controlling power. The messages then come with great regularity and conciseness and immediately the experimenter touches the board; but their moral tone is seen to have undergone a very great change. From the normal and healthy mind's point of view they are distinctly immoral and mischievous in their aim and character. They may refer to a husband or a wife whose loyalty is questioned, or they may throw suspicion upon the motives prompting the action of friends or relatives, especially if they happen to object to these experiments. Or, in the case of young people, the message may hint that the established laws of morality are, after all, only conventional laws, framed by man, and that it is not necessary to be so strict—that certain instincts imparted to human nature were imparted by God and may be lawfully obeyed, and that a time has come when men must not allow themselves to be enslaved by these old-time fetters any longer. The Christian law is ridiculed and Christian customs and practices are declared to be old-fashioned and out of date.

These suggestions are made in the most subtle manner, in exalted language, appealing to the youthful imagination and to dangerous tendencies latent in all men; and when it is borne in mind that the invisible counsellor who makes these suggestions is believed to be a kindly father or mother who could only desire the well-being of her child, and that the experimenter's power of discrimination is lost, one can imagine how far this kind of mischief can be carried.

As the "psychic development" advances, the entire mental and moral nature of the experimenter becomes disordered; and

he discovers to his cost that, while it was an easy thing for him to *open* the mental door by which the mind could be invaded, it is a difficult, if not an impossible thing, to *shut* that door and to expel the invader. For the impulse to communicate or to write now asserts itself imperatively and incessantly, at all hours of the day and in the midst of every kind of occupation and, in the end, even at night, either suddenly awakening the victim or preventing him from securing any refreshing sleep. A pitiable condition of mental and moral collapse, often terminating in suicide or insanity, is frequently the ultimate result.

Some years ago I came in personal contact with a lady who had developed the power of automatic writing and who retired to bed every night with sheets of paper and a pencil by her bedside. The impulse to seize the pencil would assert itself suddenly and imperatively, and she could only secure an occasional hour of sleep by devoting many preceding hours to the writing. The lady was a physical and mental wreck.

Of the many cases of which I have record I especially remember that of a young man in an office in London who had fallen a helpless victim to these experiments. While making an entry in the ledger his hand would suddenly be jerked up and down and the pen would then write down wholly extraneous matter, often of a most offensive character. He found it impossible to hold his appointment.

The editor of one of our weekly publications quite recently sent me the names and addresses of three persons in one locality who had to be confined to the asylum in consequence of these practices and respecting whom the attending physician stated that "the use of the ouija board had brought about a state of dementia".

Lest anyone should imagine that I am making my case too strong and am overstating the seriousness of the matter, I will quote what an American scientific student of the subject has to say about it. Dr. Hereward Carrington sums up his warnings against the practice of automatic writing in the following words:[4] "I doubt not that hundreds of persons become insane every year by means of these experiments with the planchette board,[5] as the present subject would have done had she not

[4] *The Problems of Psychical Research*, pp. 333 ff.

[5] A modification of ouija.

stopped her experimenting in time. . . . The way the board swore on occasions was extraordinary and on several occasions it called Mrs. C. and others names which they had never heard till they saw them spelled out on paper and are of such a nature that I cannot give them here." Again, Dr. Carrington says in his introduction to the work of M. Flournoy: "Those who deny the reality of these facts, who treat the whole problem as a 'joke', regard planchette as a toy and deny the reality of the powers and influence which work unseen, should observe the effects of some of the spiritistic manifestations. They would no longer, I imagine, scoff at these investigations and be tempted to call all mediums merely frauds, but would be inclined to admit that there is a true 'terror of the dark' and that there are 'principalities and powers' with which we, in our ignorance, toy, without knowing and realizing the frightful consequences which may result upon this tampering with the unseen world."

Some people, and amongst them scientific men of standing, are apt to defend these practices and to encourage them, because, in their opinion, they furnish tangible evidence that our departed friends and relatives have survived the death of the body and that their individuality has suffered no change. They claim, to put it briefly, that the age-long problem perplexing mankind is solved by the ouija board.

At first sight this contention seems reasonable, and many cannot see how it is to be controverted, but fuller reflexion must disclose the fallacy which underlies it. For centuries distracted human nature has stood by the open grave and, dissatisfied with the assurances furnished by the Christian religion and by the soul's emphatic testimony, has besought God with tears to give proof that the person departed is not really dead. Millions of distracted minds are asking for such proof to-day, and indeed this is one of the causes which are so effectually promoting the revival of Spiritism at the present time. Only very rarely, however, under exceptional and peculiar conditions, and without any initiative on the human side, has such proof been given.

Are we then seriously to credit the claim that, while God in His wisdom denies the evidence craved for in earnest prayer to the mass of mankind and to the very best of men, He furnishes

that evidence through the ouija board, to the most frivolous inquirers, and by means unquestionably perilous to the mental and moral health of those through whom it is furnished? Can anything more improbable be conceived? If this were really so, would we not have to part with our instinctive feelings of reverence for God and our sense of His holiness and justice, and would we not have to admit, in view of the facts I have presented, that such a method of disclosing so significant a truth to us is offensive to our reason and common sense? It is surely only a science which has entered on crooked paths and which has lost all sense of the true proportion of things that can make such a claim and that can induce inexperienced persons to venture on these perilous quicksands.

Very justly remarks the American psychologist Dr. Quackenbos: [6] "It may well be asked, if communication with the dead be lawful and sought with satisfaction, would God have concealed from us so innocent a means of gratifying the most intense longings of human nature? The answer of the centuries is: No! The proof of immortality is not to be sought for in the vaporings of Spiritism."

In view then of the undeniable and now very widely admitted facts stated here in mere outline, one cannot warn the public too earnestly against these practices, seemingly so simple and harmless and yet attended, in so many instances, by such fatal consequences. They have about them a peculiar and almost irresistible fascination for a certain order of mind, and that fascination becomes intensified by the very elusiveness of the phenomena and the lack of definiteness and finality which characterize the communications. The mind is kept in a chronic state of expectancy, incessantly craving for further disclosures. It is therefore the first step that counts, and parents and educators should see to it that that first step is never taken. Where the practice has been carelessly indulged in, it should be rigidly discontinued before any appreciable degree of "development" is reached. For more reasons than one the board should not be tolerated in any Christian household or placed within the reach of the young. We should also guard them against coming in contact with a form of

[6] *Body and Spirit.*

modern literature, calling itself scientific, in which these practices are encouraged by men whose one aim is to obtain evidence of human survival, but who have no regard for the moral and physical well-being of those to whom they appeal. It should be pointed out that all truly scientific and informed men, such as Dr. Mercier in London, Dr. Viollet in France, and the late Dr. Lapponi in Italy, have branded these practices as dangerous to mental and moral health and have seriously warned against all such tampering with the unseen world. They assure us, on the ground of personal experience, that the number of the victims of these cults is increasing day by day.

The practice itself is no discovery of modern science—nothing new in the world of phenomena, as some would have us believe. On the contrary, it is extremely ancient. In China the little board has been known for centuries and is admitted to be a means of spirit intercourse. In one form or another these practices were indulged in by the pagan races and may indeed be considered to be characteristic of the pagan civilizations. They were condemned and forbidden by the laws of Moses because they were known to undermine and destroy the true spiritual life of the people. They fell into disuse in proportion as the light of Christianity spread through the world. Their revival in our time is not a step forward but a step backward; it is a return to distinctly heathen and anti-Christian beliefs and practices and additional evidence of the fact that the world is once more relapsing into paganism.

J. GODFREY RAUPERT.

North East, Pa.

JOHN THE PRECURSOR.

THE figure of John the Baptist will ever exercise a powerful fascination over thinking minds. Occupying a unique position between the Old Dispensation and the New; participating in each, yet belonging wholly to neither; the last of the ancient prophets and the first of the new teachers; the last of that long, venerable line of inspired watchers who through the anxious centuries strained with unfaltering hope for the first glimmering of the rising of the Sun of Justice—to John was reserved the supreme honor of announcing the end of darkness and the dawn of a new day, of proclaiming the

passing of the Ancient Covenant and the coming of the New Kingdom.

For a mission so exalted, to offer in his person and in his life a fitting close to the sublime succession of seers of the Old Law and a worthy heralding to the long-expected Messiah, there was required a moral grandeur such as had never before been demanded of man. And that this was actually realized by John, the awed testimony of his contemporaries would be proof sufficient even if we had not the word of the God-man Himself that there had been none born of woman who was greater than John the Baptist.

The prophecies concerning the time of the coming of the Christ were being fulfilled one after another. The sceptre of Israel which Jacob had said would not pass from the hand of Juda till " he cometh who is to be sent ", was now wielded by a foreigner. The years spoken of by Daniel the prophet were accomplished. A brilliant star had been seen to burn in the heavens some years before and had greatly alarmed Herod, for many of the priests thought that it was the star foretold by Balaam many centuries before. A rumor, vague indeed but agitated, had gone whispering over all Israel that a virgin had given birth to a male child according to the prophecy made to Achaz. The Mother and Babe had long since disappeared. Some said that the two had perished in the massacre at Bethlehem. But others averred that they had escaped into Egypt and after the death of Herod had gone to dwell in Galilee. " Throughout the whole East ", writes a contemporaneous pagan author, " there prevailed the opinion that a great ruler was shortly to appear ".

The feeling that the time of their deliverance was at hand caused the Jews to bear even more bitterly the yoke of the Romans. There were stories of armed bands of patriots who drilled in mountain fastnesses, of small detachments of Roman soldiers being suddenly attacked and overwhelmed in remote districts, of despotic injustices being avenged in unexpected and fearful manner. The Roman rulers, anxious and fearful, redoubled their precautions and their severities. Nothing was wanting but a resolute and capable leader to arouse the seething spirits of Israel to open revolt.

At this time, in the fifteenth year of the reign of Tiberius Cæsar, the word was carried through the country like wildfire that a new prophet, fearless and powerful in his speech, had appeared in the valley of the Jordan like another Elias. The strangest tales were told of him. He was said to be the son of the venerable priest, Zachary, having been born to his hitherto childless parents in their old age. Some said that an angel had announced the birth of the boy to Zachary and that the old priest had been struck dumb for a while because he doubted the word of Jehovah's messenger. For a time, the child had assisted in the Temple; but from a very early age he had retired to the desert above the Dead Sea and had lived in strict seclusion. Travelers lost in the wilds had occasionally come across an emaciated hermit whose dress was coarse camel-hair cloth and whose only food was such as the arid desert could afford. Many were the legends told of his long fasts, his penances, and his mysterious communings with heavenly beings.

Now that he had come forth from his retirement with a message from the Most High, the word was passed from mouth to mouth that Elias had returned, and great throngs journeyed down into the valley of the Sacred River to hear the new prophet. From far and near they came—scribes and priests from the Temple in Jerusalem; shepherds and husbandmen from the hills of Judea; fisherfolk from Galilee; merchants and government officials from the great cities; soldiers from the military posts and tax-gatherers from the public offices—all eager to see and listen to this wonderful seer whose fiery words struck home to every soul and whose lofty spirit feared to give offence to no man.

Some there were who hoped to see in him the promised Messiah; others journeyed thither out of idle curiosity; others, again, merely from desire to enjoy the sight of the credulous crowds and to bask in the pleasing thought of their own superiority to such superstitions. But whatever the motive that prompted them to come, upon one and all, ignorant and learned alike, citizen and soldier, Roman and Jew, the same overmastering feeling of awe and reverence was powerfully impressed by this mortified prophet with his eloquence of another world.

Not one of all the multitudes who came daily to hear him dared gainsay a single word he spoke or dared point the finger of ridicule. From the first their attitude was that of submissive children. The Pharisees and scribes, who blushed not before all Israel for their hypocrisy, quailed before the piercing eye and the bitter rebukes of this simple son of the desert; and far from resenting his reproaches, they humbly begged to confess their iniquities and to receive his baptism. The publicans, who scrupled not to rob the poor of their last farthing and who sneeringly defied the hatred of the embittered people, trembled and shrank before the just wrath of the prophet, and they, too, petitioned to participate in the mystic baptism. The Roman soldiers, recruited from the very dregs of society, men who were hardened to every feeling of remorse and who were trained to fear no living thing—they, too, experienced a secret terror as they stood in the presence of the pure-minded man of God and they too asked to be saved by his baptism.

Yet he was no fanatic. He advocated no impossible reforms. He manifested no intention to overthrow the government of the Romans or to destroy the power of the authorities of the Temple. His great purpose was to prepare men for the coming of the Kingdom of God and he never tired urging all men to repent of their sins and to lead better lives. "I am the voice of one crying in the wilderness, prepare ye the way of the Lord, make straight His paths. Level the mountains of your pride and the valleys of your iniquities. Prepare! for the Kingdom of God is at hand."

Months went by and still the Baptist lingered in the desert of the Jordan Valley, preaching repentance for sin, baptizing the crowds who came to him in ever-increasing numbers, and calling on all Israel to prepare for the coming of their Messiah. There were now with him a number of men who attached themselves to his person. These he instructed so that they could assist him in his preaching and his baptizing, for the throngs were now too great for John alone.

The conviction gradually settled upon the people that this man, upon whom Jehovah had laid the spirit of the prophets, was himself the promised Messiah. His influence was now actually greater than that of Pilate, the Roman governor of Judea, and greater than that of the two puppet kings who

ruled the other provinces in the name of Rome. According to the Jewish historian, Josephus, who lived at the time of the Baptist, it was generally acknowledged that the great mass of the people were prepared to do anything that John desired, and the rulers feared a revolt.

But here the moral greatness of John rises to such heights that the eye of ordinary mortals can scarce follow. He was now at the summit of his power. He could easily have dethroned the tyrants who ruled Israel. It is hardly doubtful that a man of his unrivaled personality could have brought other nations, perhaps the whole eastern world, under his rule. Such, however, was the reverence in which all held him that no one dared propose what was in the mind of so many. But finally some of the bolder spirits openly suggested in the master's presence that he was the promised King of Israel. The temptation was great, but the Baptist did not waver for an instant. "Nay", he answered, "I am not the Christ. I am merely the voice of one crying out in the wilderness: prepare ye the way of the Lord. There comes one after me who is worthier than I, who is preferred before me, the latchet of whose shoe I am not worthy to loose. I baptize with water; but He shall baptize with fire and with the Spirit of God."

Even this formal denial, however, could not dispell the feeling of veneration which was so great that it would stop at nothing. And one day when the throngs were pressing round him in unusual numbers and, entranced by his preaching, were crying out that this was the Christ who spoke to them, the prophet again proclaimed that he was not the Promised One. "But there hath stood one in the midst of you whom you know not," he said. And then, as his whole being swelled and trembled with divine inspiration and the fire of prophecy shone in his eyes, he raised his long emaciated arm till it pointed to a Galilean stranger, and raising his voice till the rocks of the desolate region reëchoed the cry, he exclaimed: "Behold the Lamb of God! Behold Him who has come to take away the sins of the world! Israel, behold your Messiah!"

While the multitude were still in consternation, John entered the Jordan with the stranger and baptized Him. And at the moment, the heavens opened and the form of a dove descended and rested on the head of the Galilean, while a voice from

heaven was heard: "This is my beloved Son, in whom I am well pleased. Hear ye Him!"

From that day when John bore testimony to Jesus, the worldly greatness of the Baptist sank. No longer was he the acknowledged spiritual leader of Israel. The crowds fell away from him to follow the new prophet, for the Nazarean spoke with an authority which even John had not assumed, and He wrought miracles, whereas John had wrought no miracles. Even some of his chosen disciples deserted the Baptist to sit at the feet of the prophet of Galilee. And as the beauteous gleaming of the morning star pales and fades away before the splendor of the rising sun, so did the power and glory of the herald of the Messiah dwindle away before the majesty of the Messiah, Himself. Once more was John the recluse of the desert.

Although his worldly greatness sank, however, his spiritual greatness soared to ever loftier heights. Instead of repining at his loss of prestige, the Baptist only rejoiced therein. Instead of placing obstacles in the way of the defection of the people to Jesus, John even urged them to go to the new Teacher. Nay, he urged his closest disciples to abandon him. But the personal attachment of some of these followers was too great to be broken. They clung to their master with all the more passionate love and veneration. Time and again did they openly betray their jealousy of the growing power of Jesus. Again and again they begged their master to resume his preaching and win back the people. But the Baptist constantly, though gently, resisted their pathetic entreaties. "Did I not tell you", he said, "that there comes one after me who is preferred before me? He that hath the bride is the bridegroom. But the friend of the bridegroom who standeth and heareth him, rejoiceth with joy because of the bridegroom's voice. This my joy, therefore, is fulfilled. He must increase and I must decrease. He that cometh from above is above all."

Words revealing a greater attachment to duty, a more sublime unselfishness and devotion, were never spoken by man. Alone of all the friends of Jesus, the Baptist gave no thought to his personal aggrandizement. His personal gain or glory never sullied the purity of his thoughts nor the simplicity of

his purpose. Faithfully had he performed his mission of heralding the coming of the Messiah; and now that his mission was accomplished his joy was full.

Nevertheless the spirit of the ancient prophets had not left him. Herod the King had entered into an incestuous union with his brother's wife. The anger of the Baptist was roused at so shameless an example of sin given to Israel. He hastened from the wilds of the Jordan Valley to the castle of Herod, at Machaerus. There, on a great rock that rose precipitous from the valley of the Dead Sea, the tyrant had constructed a palace and fortress wherein he might revel in debauchery, secure from any outbursts of popular hate which he had so much reason to fear. But the walls which might have withstood an army could not hold back the angered prophet. Alone and unarmed he strode through the massive portals, through the shrinking guards into the very hall where were gathered the revellers to celebrate the marriage. Nor did he stop till he stood directly before the throne on which sat the lecherous tyrant and his guilty consort. The power of God came upon him and he poured forth the vials of his wrath upon the heads of the guilty pair who cowered before him. Alone he stood amidst that hostile throng and called down the curse of Jehovah on the incestuous union.

Boldness of such a nature could not go unpunished. After the first consternation, the courtiers rallied sufficiently to seize the prophet and cast him into the dungeon of the castle. Herod feared to release John, lest that powerful voice be raised against him and he lose his tottering throne. Yet he equally feared to put the prophet to death, for it was only too clear that John had merely delivered the message of Jehovah, and Herod, though stained with all manner of crimes, hesitated at the murder of a prophet.

For ten long months the Baptist languished in prison. His devoted disciples risked the displeasure of Herod and frequently came to see their master. When they saw the loathsomeness of the dungeon which confined him who all his life had been free as the eagle; when they beheld the sufferings of John and contrasted them with the reports of the feastings of Jesus in the houses of the rich; when they recalled all that John had done and had sacrificed for Jesus and saw that Jesus

raised not a finger to rescue John, not even the word of their master sufficed to persuade them that the Nazarean prophet was the Messiah; for they reasoned not as angels but as men who loved their master.

To quiet their fears John sent his disciples to Jesus. They went to the Galilean as He was preaching and asked Him bluntly: "Art thou the Christ, or do we look for another?" But Jesus wrought many miracles in their presence and then, turning to the messengers, said: "Go and tell John the things that you have seen and heard. The blind see, the lame walk, the deaf hear, and the poor have the gospel preached to them." Then he added gently: "And blessed are they who are not scandalized in Me." The disciples returned to the prison of John, not understanding perhaps, but their fears quieted.

The end came soon after. In consequence of an oath taken in a moment of drunkenness and debauch, and to reward the grossly immoral conduct of a woman, the Baptist was beheaded; and an adulterous queen mocked the dead face on which she had not dared to gaze when the pure soul of John shone through its eyes.

A last picture, and the drama is over. Night has come down upon the valley of the Jordan and the Dead Sea. A little band of heavily cloaked figures can be seen in the dim light of the moon toiling up the precipitous heights of Machaerus. There is a hurried colloquy with the guards at the gates of the fortress and the whole group disappear within the castle. Presently the cloaked figures emerge carrying some heavy object. They make for the brow of the mountain and melt into darkness. In the morning the guards tell Herod that some one has stolen the body of the Baptist.

Such is the figure and such the life of the precursor of the Christ. Such was the mission of him who was to precede the Messiah in the spirit and in the power of Elias. Thus going back in thought to the days when the world awaited the coming of the Saviour, we have felt the longing of the children of Israel; we have sympathized with their sad lot; we have been roused by the voice of one crying in the wilderness and we have followed the crowds into the wilds of the Jordan Valley. What went we out to see? A man whose principles

yielded to every breath of human opinion as reeds bend before the wind? A man clothing his thoughts with words which shall not offend but which shall fall softly and wound the feelings of no one? Did we behold merely a prophet? "Yea, and more than a prophet. For this is he of whom it is written: Behold I send my angel before thy face who shall prepare the way before thee. Amen, I say to you, that there has not risen among them that are born of women a greater than John the Baptist."

JOHN R. HAGAN.

Cleveland, Ohio.

MEDITATIONS OF AN EX-PRELATE.[1]

THIS is written with the conscious purpose that it may be read by others; by priests, my younger brothers—though perhaps not until I am beyond the criticism of earthly judges as to its wisdom. "Meditations" is not quite the proper title; but I know no better word to express the nature of desultory reflections that embody recollections, observations, experiences, and regrets of a long life in the ministry of the Sanctuary. The ideas or impressions were jotted down at intervals, after I had withdrawn from diocesan responsibility.

I am not a bishop; but I have frequently acted as episcopal vicar and consultor. Dignity, or what men call position, has had little attraction for me, though I have always valued influence and even power, when it could be separated from external authority. My diocesan charge left me in a manner independent of superiors, so long as I attended to the duties of my office. Those under me, having their tasks apportioned, worked successfully by following the principles that govern ordinary business responsibility; and their personal gifts helped to enhance my own credit, mainly because I had a dominant part in their selection for office. Popular clerical gatherings have always been a trial to my sensitiveness; not at all because of any feeling of dislike for my brethren at arms, but from a conviction that their tastes and ideals differed from mine, whether by reason of previous education or

[1] The headings of sections have been supplied by the editor of these musings. —EDITOR.

those accidents of disposition for which it is difficult to account, except by the mystery of heredity.

When I spoke to my Ordinary—a younger man than myself—of resigning the responsibility of my charge, he demurred. I could plead neither poor health nor even impaired faculties; but I felt that much of the work for which I was getting the credit was done by others; and although it was accomplished under my direction, it was merely that my judgment confirmed their own, as well as their industry. The time, I foresaw, would come when I should be a mere figurehead, held in position simply by the reverence which my superiors had for old age, and the consideration of past services; whilst younger energies were debarred from the exercise of talents that could only succeed by having free scope and full responsibility for whatever they should undertake. I had served under three bishops, all men of superior ability and unquestioned integrity. One of them had died while still in middle life, though he had been ill for some years before the end came. He had ordained me with my class, despite the fact that he had to be carried almost bodily into the sanctuary and was manifestly suffering acute pain during the long service. He repudiated the suggestion of an auxiliary; and young as I was I realized that the dear old Bishop was jealous of his authority. Many things went awry, because he could not supervise them, and would not let others take the responsibility, even though in his name. Many things were neglected which a successor would find it hard to adjust or correct at a later date; and it was evident to all, except the Bishop himself—and the few that kept him in his moods by a false sense of kindness and their own convenience—that cockle was growing apace in the vineyard, choking the life of souls both healthy and sick.

Then came a successor, one of the few whom the dying Bishop recognized as a true friend to the end. He was a good, gentle priest, advanced in years. In fact, he had taught the late Bishop his theology in the Seminary. But his outlook on the practical world was limited. The Bishop had procured the honor of the purple for him in the days when that distinction was still rare; and the dear old Dean seemed to enjoy the new halo, though he had seemed to think but little of himself in the days before it had come. Well, he was the

senior and administrator; then the Bulls, appointing him Bishop, came. He ruled the diocese for more than two decades, strangely hale and healthy in body; but gradually becoming feeble in mind, with the weakness of a child that at once yields and tenaciously clings to its prerogatives. Most people liked the old Bishop—all pitied him; but many also regretted the things that were being sacrificed through a lack of vigorous supervision. Toward the end the Holy See appointed a coadjutor, and all things revived; and more noticeably after the old Bishop was dead, much beloved and honored for his priestly qualities.

These considerations made me reflect on my own position; and, being unwilling to have men comment on my past life as I had heard them comment on the lives of two of my superiors, who were much more favored in mind and spiritual endowments than I could ever claim, I resolved not to wait for the period of inefficiency, when it might be hidden from me while apparent to others. To retire would at all events give me leisure and opportunity to prepare for death in a more deliberate way than I could do amid the distinctions of office. That I was burying any considerable talent I did not believe, as already stated, since others were filling my place with success for which I was only getting the emoluments. Happily I was not dependent, having sufficient income from sources in no way connected with my ecclesiastical position and priestly order.

What I have said will serve to indicate the relative worth of these meditations to those who care to read them. They touch the manifold relations during more than thirty years spent in missionary activity amid study of men and things—and books. They are presented without logical order or reference to time and place.

Clerical Invitations.

My professed retirement has apparently not lessened my standing in the diocese—*olim cum dignitate*. I get invitations from members of the clergy to attend the "Forty Hours"—the final dinner; and to jubilees (silver and golden), and receptions, and funerals. To some of these I must go, and I want to; but not to all. Some of the invitations require an

answer—*R. S. V. P.* printed at the foot; others do not call for reply.

Being a prelate—domestic, at court—I must acknowledge a clerical courtesy, at least when it involves a place at dinner. Many of my brethren do not mind the courtesy; they are above such things, being accustomed to having the latchstring out, and a welcome for the clerical visitor at any time. That was their way at home in the old country, and it is a comfortable way—at home, where good stew and a hot punch is the rule of the day, and where to be asked is to be sure to go if you can. Things are somewhat different here. A hundred guests invited to a catered dinner, when only sixty or seventy may attend, makes a difference in the calculations of the pastoral treasurer. I must answer in such cases as a matter of justice to the host. Must I? Can I? How?

In a large diocese, every day, at certain seasons, brings a number of invitations of one kind or other from members of the clergy or from religious communities. If I write an answer to each of these, I shall be kept unusually busy at times. And if I don't want to accept (as a rule I don't, being constitutionally unsociable and inclined to silence; and suffering moreover from periodical touches of dyspepsia), it will prove embarrassing to have to give a reason in each case—white lies, excuses which everybody sees through; and if these are repeated to the same parties they become as offensive as if I said without reserve, " I won't accept because it doesn't suit me ".

I must make some rules how to act in such cases, based on general principles of ethics and fraternal consideration, without making myself a slave to conventionalities or insincerity.

Here are the canons which will regulate in future my attention to the various kinds of invitations that come to me.

Written Invitations, that is, personal courtesies, whatever their nature, must be answered in writing. The tone and degree of cordiality must be determined by the invitation itself, or by the character and position of the person who issues it. If I find it inconvenient to accept, I shall simply state that I regret being prevented from attending the ceremony, etc.; which would be true, even if I had no other reason than my natural dislike of indiscriminate company, publicity, and the rest. That is a natural defect that I to some extent regret, for it is inconvenient, at least.

Typewritten invitations or *printed* forms bearing the signature of the host must also be answered, formally in typewriting, or in handwriting, but impersonally, e. g. " Mgr. N. regrets that he is prevented from attending," and the rest.

Printed invitations to dinner, luncheon, reception, etc., involving the securing of covers or seats must be at once answered, if accepted. These invitations imply the necessity of special preparations, arrangements touching precedence and expense. Acceptance in this case is in the nature of a request for service or courtesy offered.

It does not, however, seem reasonable to me to expect an answer to such invitations, unless they are accepted, inasmuch as they are general (i. e. addressed to a class), not personal, and the host is in no way helped by your saying that you will not attend. Indeed one saves him trouble by not obliging him to read general excuses.

Frequently clerical invitations of this kind are accompanied by a postal card with the form " I will . . . attend the ceremony ". I think this form lacks delicacy. No man has the right to make me sign my name to a form stating " I will *not* attend ". I should want to give some reason if I signed my name. The printed invitation is as a rule impersonal. It becomes personal by my saying " I will attend ". Otherwise, I take it, it is better to say nothing.

Clerical Promotions.

To-day my friend Father Melody came to see me. He is a type of the mild-eyed gentle Irish soggarth, with a good deal of humor, and no ire; though he complains of liver trouble. He brought news of some clerical changes which had not yet got into the papers. He is a consultor of the Bishop and, though officially prudent, likes to gossip a bit where he knows it does no harm.

" Father Nugent has been called to the Cathedral," he said; and " Doctor Driscoll is slated as the new vicar."

The former I did not know; the latter had been my assistant for two years—a Roman student and an excellent young priest. Father Melody did not approve of either of the appointments, but " the Bishop had made up his mind "; so we had nothing to do but to say *placet.*

"But Father Nugent is a level-headed and worthy priest," I said. "He will do honor to the position. Besides, the Bishop knows that he can trust him."

"That is just it," replied Father Melody. "I don't blame the Bishop's heart or his judgment regarding the men."

"What do you blame, then?"

"His discretion, or the lack of it. It is perfectly plain that the appointments smack of nepotism. Father Nugent is to be his secretary—which means that the present chancellor, whose position has been merely that of an episcopal master of ceremonies, is to be replaced by the younger man, who is the Bishop's nephew. Driscoll is also a distant relative. At all events he comes of the same clan and from the same county in Ireland. Whilst both men are worthy, there are others equally worthy and more capable who have done longer service in the diocese. Either Stanton or Henkly would be chosen by common consent for the vicarship, and the Bishop, under ordinary circumstances, could hardly have passed them over, without arousing comment. It is just in line with bringing his brother over here from the old country and assigning him to a newly vacant parish over the head of ten resident pastors, on the plea that they were needed in their places and that a change would cause inconvenience. Rot. It touches respect and the confidence of the people and the loyalty of the priests who see the weakness of the arrangement. It is as bad as a pastor who leaves all his belongings to his relatives. The people see through the thing and dislike it."

The Priest's Hands.

This morning I was unable to say Mass. I had an accident last evening; the breaking of a window chain caused a severe bruising of the index finger of my right-hand. For some time I have been celebrating in a private oratory where the Blessed Sacrament is reserved. The chapel belongs to the Christian Brothers of the parish schools near-by. As it was the First Friday, I sent a message to Father Williams to ask if one of his assistants might come over to supply the Mass. Father Williams came himself. As I could do no better I went to Holy Communion at his Mass, and afterward he walked over with me to the house for a smoke and a chat. My sister served breakfast and I invited him to join me in a cup of coffee.

I like Father Williams very much. He is a cheery and zealous priest, and has his flourishing parish in admirable control. As he poised his cigar over the saucer and praised the aroma of my mocha, I noticed—God forgive me!—his uncut fingernails. They were edged like a mortuary card. The momentary reflection that he had dispensed Holy Communion with these media somehow touched me with a sense of repulsion. I reflected. If my servant bathed his thumb in my soup plate or impressed it on the dessert, I should probably lose my appetite. What would have been the sensation had I noticed the hands of the celebrant at Communion? Doubtless there are some persons who are affected similarly, among the laity. Is the reception of the Bread of Angels marred perchance for them also by the accident of its being handled by soiled fingers?

Father Williams's visit has set me reflecting. There is a boy that serves my Mass. He is the son of a machinist's laborer who makes a fairly good home for his family, a wife and four children. The oldest is a girl of sixteen, a fine type of the Irish American maid, who occasionally helps my sister to tidy our little domicile. She wants to be a nun with the Sisters of Mercy who teach the parish school. I see her occasionally helping her younger brother in his home lessons; for she expects that he will go to the High School, and later be admitted to the Seminary.

When I asked her recently how Gerald was getting on with his lessons, she answered: "Fairly well, Father."

I have always insisted on my people calling me "Father" rather than "Monsignor". I explain to them that, while I have the honor of belonging to the Pope's household, as a priest I would rather remain the simple "Father" to my dear old flock. It is a mere idiosyncracy—which I don't suppose others would share; but I like the sound of the word better than anything on earth, and hope that we shall find each other as members of one common family in heaven. To miss that relation, or the constant feeling of its presence, was the sole regret I had in leaving my parish.

"Who is teaching him his Latin, Lizzie?" I asked her.

She blushed, for the boy was too young to attend the Latin school, and I knew that when she had asked one of the junior Fathers of the parish to give Gerald some lessons, he had put her off, saying that that would come later.

"I have taught him to serve Mass", said the girl; "for he thought he might take Johnny Higgins's place sometime when Johnny could not come early enough, since they moved to the new house on Baker Street. Then I urged him to ask permission to serve your Mass."

"He does it very nicely. Only he says 'Habimus ad Dominum,' when it should be 'Habēmus ad Dominum'".

"Oh, I did n't know that, Father. It was my fault. I made him study the words with me from the prayer book, and Sister Rose went over it with me; but I guess she did n't say 'Habimus'. She is cutting out a pattern for a cassock which I am to make up for him, and a surplice of Irish linen. It is to be the Roman cut. She says an altar boy should be perfect in everything."

"Just so, Elizabeth. Since you speak of it, let me say that you must buy him a nailbrush. A boy who works in the garden and who plays ball may not always keep his hands clean. But when he comes to serve at the altar in the mornings, he should have clean fingers. You see it will be a good training for him in reverence toward the Blessed Sacrament. If our Bishop were to invite him at any time to dine with His Lordship, you would see to it, I am sure, that he appeared in elegant trim from head to foot and fingertip. Well, in serving Mass the lad attends the Divine Banquet, the Last Supper repeated for our salvation. Look to his fingers."

"I will". She was mortified, I knew; but it would do her no harm. The sensitiveness was part of her, and no mere indication of self-love. After that my little man came to Mass "innocens manibus". Later I noticed that he changed his shoes at the foot of the stairs in the vestibule before he came up to the oratory to vest. Elizabeth had got him a neat pair of slippers with French buckles. A few years later, and Gerald will be the master of ceremonies at the parish church. Then the altar boys will have, I am sure, white cotton or silk gloves, just as they have in the Sisters' chapel.

My Books.

Now that the Bishop has released me from active responsibility, I must set about making a definite rule of life—of how I shall spend my days, so as to fulfill the purpose of my priestly ordination. The obligation to be useful to others to the best of my ability is still upon me; for the old Jesuit whom I consulted about my leaving the mission made it very plain to me that my going into retirement would be ruinous if it meant merely that I dreaded labor and desired to avoid the responsibility of service under the plea of saving my soul.

"Your heart will dry up," he said, "unless you keep it under the softening influence of charity, by visiting the sick, relieving distress, counseling those who are troubled in soul. These things you must not give up."

Happily I am in the position of priestly relation to some of my old parishioners. They are those with whom I came but rarely in touch, because the work of attending them was usually left to my senior curate. He is still the chaplain of the old Poor-house, and he will not object to my making periodical visits to his clients. Then there is the State prison, where I can occasionally go to give some help.

The thing I want to do first, however, is to put my library in order. There are a good many books—besides the works that treat of theology and philosophy such as are found in a clerical home. I am not over-fond of either, at least in those speculative aspects which are the burden of most works on these subjects. The Sacred Scriptures I do like. They contain for me all the philosophy and theology worth knowing; and after one has gone through the Seminary training, and there learnt how to use the revealed wisdom that is written everywhere about us, in nature, in the hearts of our fellows, in our own hearts, and in books, he is apt to go back to the Bible as the most perfect expression of it all. That is presumably how St. Jerome regarded it. He had studied Rhetoric under masters like Ælius Donatus; then he pored over the secrets of Greek philosophy in Antioch; next he retired to study the Hebrew traditions among the Fathers of the desert. The charming expositions of Holy Writ by Gregory of Nazianzen had attracted him to seek further treasures of thought at Rome. There he met Damasus, the cultured poet-Pope, and in the

society of the learned men and women, among whom were Paulinus and Epiphanius of Salamis, Marcella, Paula, Eustochium, he drank deep draughts of the best that classical literature and art could offer at the time. But the sacred voice of the inspired volume constantly rang in his ears, and still in ripe manhood he quit Rome for Palestine, the land of the Bible, and there for more than thirty years, mostly at Bethlehem, gave himself to the reading and study of the Sacred Scriptures. "Keep it in your hands," he advises Nepotian, "day and night"; and I mean to make it my chief study likewise, now that I shall have the leisure to do so. It will not hinder me from doing some preaching or writing occasionally. I recall what the sacred teachers of oratory say about the power of the Biblical language in the pulpit, and I have felt it in listening to many eloquent preachers.

As for the benefit of Scriptural reading in the forming of literary style, I am firmly convinced that it is a greater help toward bringing any gift of expression to perfection than any other medium. I have heard Stedman, Smiles, Hutton, and others say so. But the most emphatic expression in this regard has come from Marion Crawford, the author of *Mr. Isaacs, Dr. Claudius, Saracinesca*, and other charming novels in English. He wrote: "The more a man reads the Bible the better will he write English. I am not a particularly devout person, though I am a good Roman Catholic, and I do not recommend the Bible from any religious reason. But if we were English Brahmans, and believed nothing contained therein, I would still maintain that the Bible should be the first study of a literary man. Then the great poets, Shakespeare, Milton, Pope, and the rest."

I shall have to get a book-plate. Past experience has taught me that clerical book-lenders are special victims of their tribe. If you have a reputation for booklore or are in possession of rare books, everybody who is in want of a particular book, to write a dissertation for the Ecclesiastical Conference, or an article for the diocesan paper, or some magazine; or the priest who wants to convince a prospective convert and refute an aggressive controversialist, will apply to you for material in the shape of books. Then of course Father Tom and his

brothers will drop in and take away what attracts them on my shelves. I am particularly liable to be the object of such attentions, because I have an admirable selection of clerical *humoristica*, illustrated treasures of the English and foreign classics, and the things that a priest is apt to enjoy among the *amœnitates literariae*.

Many times before, I have resolved to get a label by which to identify the precious volumes which I dislike to lose or have injured. Once I asked my friend Erasmus Kelly, who is a classical scholar as well as a wag, to write me a little book-verse in the style of " Hic liber meus est ". He wrote:

Librum meum—recole—
Manibus tu tenes.
Quamprimum restituas
Si vis ut sint lenes
Qui tormentant fures
Infernorum poenis.
Nomen mihi *N. N.* est
Nosti ubi dego.
Memento quod etiam
Aliquando lego.

It is a bit too long, though more likely to attract notice than the conventional forms of " Thomas N. liber " or " Ex libris Bibliothecae personalis," which are too objective to rouse the conscience of the book borrower.

THE IRISH CLERGY AND NATIONALISM BEFORE THE REFORMATION.

THE object of this paper is to show that the forces of disunion which religious differences existing between Ireland and England have created, are mainly to be attributed to the nationalist rather than religious ideals whereby the creeds of the peoples of these countries are saturated. To prove this all the more conclusively, the period of Anglo-Irish history preceding the Reformation has been utilized, because then the religious tenets of Irish and English alike were the same. Nevertheless I claim to show from the facts produced that the churches of the rival races were constantly in collision with

each other. For the presence of this disunion where there was perfect unity of creed, we can educe no other great fundamental reason than the nationalism of the Irish Church.

To prove this thesis I have presented in the first part of this paper, as far as possible, only facts. To make more clear the meaning of these facts and add strength to the argument, I have sought, in the second section, reasons for their existence as far back as the first days of Irish Christianity when the spirit of the Irish nation first fraternized.

It seems important to realize this aspect of Irish nationalism. Strictly speaking, religious bigotry as such is an inappreciable quantity in Ireland. What goes under the name of religious bigotry is almost always in reality a bigotry of class and ascendancy. Perhaps, if this were realized, a great advance would have been made in the work of moulding into one the many discordant elements in Irish life.

I.

Religion, no matter what its form may be, and no matter with what national circumstances its fortunes may be bound up, can never claim to be one of the elements which constitute the essence of that mysterious thing called nationality. Yet it has often proved itself a powerful factor in shaping and coloring that community of interests and aims which is the inheritance of every nation. If, indeed, history has proved beyond controversy that the national life of a people may endure amid the fluctuations of religious systems, it has also borne decisive testimony to the power of religion in moulding and invigorating the ideals and forces that contribute to the formation of national life.

Of the truth of this the record of the Catholic religion in Ireland is a supreme and monumental proof. This is especially true of the portion of Anglo-Irish history which preceded the Reformation. With this period alone, this paper, from a purely historical point of view is concerned. Herein I hope to trace the history of the alliance between nationalism and Catholicism, and from the manifestation of what I consider a sufficient number of facts to show that the eradication of the Catholic religion as such was not the guiding principle of England's policy toward Ireland. Catholicism in Ireland was an object of at-

tack because it was Irish in sympathy, and inextricably bound up with the cause of the preservation of Gaelic national individuality.

As it seems more logical to prove the existence of this fact before proceeding to adduce reasons for the appearance of this phenomenon in Irish history, I shall first deal with that period and those events which demonstrate the former.

Before entering into the discussion of the question proper, it seems advisable to preface an explanation of what I mean by claiming that the Church in Ireland was national. Mrs. Green has been falsely accused of pushing this idea too far for orthodox Catholic minds to tolerate. This accusation is based on a false conception of the Irish Church and its relation to Irish nationality. Mrs. Green does not claim any characteristics for that Church savoring of independence of the See of Rome. When she says that that Church "was the companion of the people, the heart of the nation," she clearly and tersely vindicates the orthodoxy of her thesis from the Catholic standpoint. With her idea, at least in its essence, I fully agree. The Irish Church was not national after the manner of the English Established Church. The latter is so at the expense of moral and doctrinal rectitude. The former was always most loyal to the faith and morals emanating from the See of Peter. Neither was its nationality like that of, for instance, the French Church of pre-Reformation days, though it could be so without becoming heterodox. The Church in France was more a part of the machinery of the State than a force in the national life. It was rather in touch with officialdom than the national heart. It was the latter that the Irish Church got hold of, and in possession of this, its influence became felt wherever the throbs of that heart were felt. It is in this sense alone, the truest sense, that Catholicism is national.

I shall now let history speak for itself and testify to the nationalism of the Irish Church. A struggle arose between the Irish Church and the Anglo-Norman almost at the inception of the rule of the latter in Ireland. In the time of Henry II, England was a loyal and true daughter of the Church of Rome. So staunch was its orthodoxy that this ambitious monarch found in it a plea for his invasion of Ireland. More statesmanlike and wily than the barons who preceded him in the

invasion, he came under a guise different from theirs, namely, that of a religious reformer. He hoped that, armed with a papal bull, he would most easily secure the conquest of a people intensely religious and loyal to the Pope. As his subsequent policy demonstrated, and his personal character would lead one to believe, the real motive of his action was conquest for conquest's sake and the extension of an already vast empire. Religion in itself was one of the things that had least interest for him, as his Erastianism and harsh dealings with the Church in England proved.

The Irish knew the foreign monarch's intentions, and though they were loyal to the faith that came to them from Rome they were determined to be their own political masters. The interference of Henry, an alien and a layman, in the religious affairs of their country must have aroused widespread indignation. This can be better understood when it is recalled that the Catholic Church had become very much identified with the life of the Irish people. With its government modeled on the tribal system, and its educational establishments always seeking to impress on the youth of Gaeldom the twin duties of loyalty to faith and fatherland, it exercised a great influence upon the popular mind. Besides, the best authorities would have us account as a forgery the papal document which Henry employed to justify the invasion. Whether the Irish nation of that time had any reasons for regarding it in this light we cannot state. We do know that as a matter of fact the Bull gave little or no moral support to Henry's mission. The indifference with which this title to possession was regarded by the Irish may be judged by the fact that the annalists and writers of the ensuing three hundred years made no mention of it. No wonder resentment was felt at Henry's intrusion, especially when the native population may have known the fraud practised by that monarch against it.

Then came English churchmen to reinforce the fighting garrison established by Henry—"bishops and clergy of foreign blood, stout men of war, ready to aid by prayers, excommunications, and the sword". Churchmen and laymen of foreign blood joined hands against the Irish Church. Its churches and lands were found to be a much easier prey to seize than those of the chieftains, because of their state of

comparative defencelessness and the fact that the seizure of such property effected no immediate hostility of the country. Hence, from the very beginning, the taking of churches and transforming them into Norman strongholds became a marked characteristic of the alien's warfare. When these were fortified and garrisoned, the subjugation of the surrounding country became a comparatively easy task to accomplish. When complaints of this vandalism were made, the oppressor's only plea was that the churches were being used by the Irish as storing places for their goods. That the goods were kept in these edifices is true, but that this custom implied any general sense of irreverence on the part of the Irish is untrue. In fact it proves their profound sense of respect for such buildings, since in those days of lawlessness and violence they considered the sacred character of God's house the best guarantee of the security of their property.

Apart from all these causes of friction between the rival races, Henry's invasion, in the light of a crusade for the betterment of religion, seems to have no substantial justification. There were no grave abuses in the Irish calling for reform, even though Henry had been competent enough to effect it, and he had got papal sanction for his course of action. In the synod which he convened at Cashel we look in vain for doctrinal or even grave disciplinary errors.

A remarkable sign of the racial antipathy existing between the Irish and Normans was the antagonism displayed by the churches of these nations toward each other. The barons, desiring to build churches and monasteries of their own, began by destroying those already existing. In 1177 A. D. John de Courcy plundered the churches of Ulster and took the Bishop of Down and Connor prisoner. De Burgo, in 1179, burned all the houses and churches of the Canons Regular except the house of the Canons Regular of St. Bridget and the church of the relics. It is recorded that Philip of Worcester wasted Armagh for six days and exacted heavy fines from the clergy in 1184. Even the anti-Irish historian, Giraldus Cambrensis, was forced to admit the robberies of his countrymen. In the words of Dr. d'Alton, these were such that "over large tracts of the country, all that remained of these churches, founded by

the piety of past ages, were some blackened and sightless ruins ".[1]

Out of the ruined Irish monasteries they erected others to suit their own architectural tastes, placed them under the patronage of Norman saints whose names they bore, and peopled them with monks of Norman orders. When De Courcy drove the Secular Canons from Down, he replaced them by a Benedictine monastery of monks from St. Werburg's in Chester. He brought monks from Furness in Lancashire to fill the Benedictine Abbey of Corrig. A monastery of Canons Regular of St. Augustine, established by De Lacy, was subject to that of Llanthony in Monmouthshire. Geoffrey FitzRobert founded a house of the same order at Kells in Kilkenny, in which he placed monks from Bodmin, Cornwall. The death of Strongbow was attributed by the annalists to the Irish saints whose churches he had profaned.

Even the clergy of the two races came into direct collision. Laurence O'Toole, the Irish Archbishop of Dublin, had to deprive one hundred and forty of the Anglo-Norman clergy of the power to officiate in his diocese because of their incontinence. For his nationalism later on, he won Henry's vengeance. When he pleaded the cause of the Irish at a general council of the Church, he was forced by that monarch to remain in exile in Normandy. Then, to show all the more his antipathy toward the Irish Church, Henry got John Comyn, an Englishman, who was rather a courtier and a diplomatist than a churchman, appointed as the successor of the saintly and patriotic Laurence.

In fact, so deeply rooted was the hatred of the invader for all things Irish that even the Gaelic saints did not win his reverence. Those men who had been eminent for their sanctity, and whose lives had made so many hills and glens, wells and streams, sacred objects to the eyes of their countrymen, were either ignored or despised by the Anglo-Normans.

Thus the years of the infancy of the alien's power in Ireland rolled away, leaving a Church that had suffered much from its first contact with the stranger, strongly wedded to the national cause, from which the insignificant, though favorable,

[1] E. A. d'Alton, *History of Ireland*, vol. i, p. 333.

reforms effected at Cashel could not alienate it. English rule found at its beginning one of the strongest supports of the national spirit in the Irish Church, for "in no other country was the religious character so sacred and the utterances so free as in Ireland".[2] Henry's mission had been a failure. The Irish saw his true character beneath his religious disguise. The Annalists, those interpreters of the thought of the time, saw nothing in the Norman inroad which gave it the semblance of being a sacred war. In the words of a well-known writer, "a single line cannot be produced from the ancient Annals of Ireland which even suggests such an idea, or even makes an allusion to the 'Bull'".[3] Besides, if any did believe in the authenticity of this papal document, it is most likely they were not much disturbed by it. Ireland, cut off, as it had been, from the Continent and its imperial traditions, had never known the political significance of a bull of excommunication. Such a weapon, wielded by an English monarch in a policy of aggression, would, with much more reason, be regarded as an instrument of undue political interference.

After this glance at the many forms which this struggle assumed from the very beginning, let me now proceed to view the conflict in its various phases until the Reformation. In order to see more clearly the national character of this church antagonism, once we begin to discuss any particular phase we shall not part company with it until we reach the end.

The policy of putting Englishmen in Irish bishoprics did not die with Henry II. Of the twenty-three Archbishops of Dublin from Laurence to the Reformation not one was Irish. "If perchance they were born in Ireland," says Dr. d'Alton, "they were none the less English—English in descent, in speech, in manner, in prejudices, not understading the Irish, not caring to understand them, and regarding their language and manners as that of a rude people and an inferior race".[4] Under the sway of John, we find that king seeking to give the See of Armagh to Humphrey of Tickhill. The suffragans and clergy chose Eugene, an Irishman, in opposition to the royal nominee, and on Tickhill's death, persisted in nominating the

[2] William Bullen Morris, *Ireland and St. Patrick*, p. 88.
[3] Ibid., p. 111.
[4] E. A. d'Alton, op. cit.

Archdeacon of Meath, his successor. However, the king was soon afterward forced to confirm Eugene. Since the time of Henry II to that of Edward III, the see of Annaghdown had been maintained against Tuam by the English kings, "'especially', said Edward III, 'as the church of Annaghdown is amongst the mere English and ruled by a mere English bishop, and the church of Tuam among the mere Irish and ruled by a mere Irish prelate'".[5]

Though English power seemed to progress but slowly in matters ecclesiastical in Armagh, we find a Taaff (1305-6), a De Jorse (1306-11), and a FitzRalph (1347-60) in possession of that primatial see. Even in those early days of English rule in this island the king's influence sometimes reached the most remote dioceses. In 1286 Edward I gave licenses for the election of bishops of Achonry, Ardfert, Killaloe, Elphin, Ross, Clonmacnoise, and Cashel. Sometimes the Crown nominees were Irishmen who were expected to be willing instruments in the hands of their royal patrons. However, the patrons were sometimes deceived. Despite the manner of their appointment, some of these prelates offered a vigorous resistance to the royal will. Two notable instances of this occurred in the reign of Edward III. This monarch's numerous wars had entailed a considerable drainage on the treasury, and often tempted him to seek money in the seizure of the temporalities of vacant sees. On one occasion when he tried this policy in Ireland, he found himself confronted with the Archbishop of Armagh, Mac Molissa, who entered into a compact with his suffragans for mutual protection against the encroachment of the secular power. On another occasion, when the Kilkenny parliament granted a subsidy to this king, the Archbishop of Cashel, Kelly, and his suffragans, boldly decreed that contributing clergy were *ipso facto* deprived of their benefices, and lay tenants doing the same were *ipso facto* excommunicated. So irritated was the monarch by a demonstration of such spirit and fortitude chiefly among bishops of Irish birth, that he deemed it expedient that in the future they be excluded from the episcopacy, especially, he said, because of their continual preaching against the king, and their love of their native tongue

[5] A. S. Green, *The Making of Ireland and its Undoing*, p. 190.

in providing their churches with Irishmen to maintain that language.

With bishops of English birth or blood there was usually little trouble. "The courtier raised to the episcopate remained a courtier still. His worldly spirit, his ambition, his servility to the royal master remained, and under the bishop's mitre and the episcopal robes the time-server and place-hunter could be discerned".[6] On the other hand, Irish bishops were comparatively poor, cut off as they were from the avenues to affluence and riches in high positions of State which the decadence of Rome's imperial sway in the rest of Europe opened to the episcopate of the Continent and England. They had not been schooled in the ways of courtierdom, and were therefore more inclined, apart from any other considerations, to adopt a more independent policy toward an aggressive civil power. What a contrast existed between the former and the latter class of prelates we can to some extent see from a consideration of the characters of Laurence O'Toole and his English successor, Comyn, in the see of Dublin. Suffice it to say that O'Toole was a saint. Comyn was a courtier prelate of the extreme type, devoted to a policy of aggrandizement. On one occasion, it is recorded that he ordered all his tenants to bring into his presence their title-deeds to their lands, and burnt them before their eyes, that he might have their lands at his mercy. For this act he got the epithet of "scorch-villein". He claimed exemption from taxes, and seized wines, clothes, and goods of citizens without paying for them. He had lay cases tried in his courts, and a pillory erected on the public highway. Yet these misdeeds did not prevent English royalty from giving to him, in the Vice-royalty, from 1213 to 1215, and from 1219 to 1224, greater power to do evil.

From the time of Edward III till the Reformation the opposition of English to Irish prelates still continued. During this time, most of the prelates who occupied the Primatial See of Armagh were English and inclined to advance the interests of England. The same could be said of the Archbishops of Dublin. In the time of Henry V a dispute arose between the English bishop of Lismore and O'Hedlian, Archbishop of

[6] Rev. E. A. d'Alton, op. cit., p. 329.

Cashel, and the cause of the controversy was that the former accused the latter of being an enemy of the English, and of never giving a benefice to an Englishman. English bishops were still sometimes appointed to the Lord Deputyship, where they displayed the prejudices of their race. For instance, under Henry VI, the Bishop of Meath got this position.

So much for the rivalry of prelates. We will now proceed to glance at the policies of the lower clergy of the rival races. When English ecclesiastics in the reign of Henry III, fleeing from the Italian churchmen in England, sought benefices in Ireland, the Irish refused to admit any of them into a canonicate in any Irish church. When Bruce came to Ireland in 1315 the Irish clergy extolled him, and exhorted the people to take up arms against the English as the enemies of their church and race. In Parliament, the foreign ecclesiastics, who were most influential, were not slow to display their antagonism to everything Irish. Early in the fourteenth century, the Abbots of Mellifont, Baltinglass, Dunbrody, Jerpoint, and Bective consented to legal enactments against the language, dress, and manners of the Irish. They sometimes resorted to the extreme measure of the sword to coerce into national servility the Irish people. A notable figure advocating this policy was a fourteenth century prior of the Augustinian monastery at Conal, who on several occasions slaughtered the Irish with his own hand. There were even some English religious who thought it no sin to kill an Irishman. Donall O'Neill's Remonstrance to the Pope in 1315 stated that at Granard and Inch Cistercians slaughtered Irishmen and their bloody deed did not prevent them from celebrating Mass. This state of affairs continued till the great religious revolt of the sixteenth century. Some of the English abbots became absentee landlords, and their increasing power and wealth only gave them greater facilities for prosecuting their anti-Irish designs.

Early in the fourteenth century the enemies of the Irish Church found in Parliament a strong and active ally. A statute, passed at Kilkenny in 1310, closed religious houses in English parts of Ireland to all except those of English blood. In 1322 a similar enactment came into being for Mellifont. The next great legislative display of English antipathy to

Ireland under the guise of religion was the famous Statute of Kilkenny in 1367. Herein it was enacted that neglect to use the English tongue meant exclusion from a benefice, and Irish birth or blood prevented one from being admitted to a collegiate or cathedral church in the Pale. A religious order that received a "mere Irishman" into its community was subject to the penalty of excommunication. A Statute of Edward IV in 1467, on the strength of Adrian's grant, ordered all Irish prelates to excommunicate disobedient subjects or pay a fine of one hundred pounds.

Thus, from the second to the eighth Henry, Irish Catholicism was not respected because it espoused the national cause. The principal shibboleth of the invaders had been church reform. Subsequent history proved that their actual policy, as well as that of their successors, was church destruction, in so far as it checked the nationalist propaganda and maimed the national life.

II.

I come now to the second section of this treatise. I have dealt hitherto as far as possible with pure facts; let me now proceed to explain why Catholicism came to be so intimately united with Irish nationality. To arrive at a proper conception of the causes which gave rise to this alliance we must direct our gaze backward to the early days of Christianity.

When St. Patrick brought the faith to Ireland, he also conferred on that country a church organization and civilization. Mr. Lecky has said that in the Western Empire the Church "created a civilization which was permeated in every part with ecclesiastical influence".[7] This was preëminently true of Ireland. In this western island Christian civilization was not the sole fruit of Patrick's advent. Ireland was never subject to Rome's eagles.

Hence, unlike England and most of the Continent, it was not heir to Rome's governmental organization and imperialist theories and traditions. Christianity came to the Empire preceded by a decadence in patriotism. It replaced, to a considerable extent, the great civil system that was falling a victim

[7] *History of European Morals*, p. 14.

to the barbarian hordes of Northern and Eastern Europe. It found an amalgam of races under one great despotism with little or no national aspirations. It had come to strengthen the tottering Empire, and having assumed the rôle of a supporter of imperialist principles, it could not, for some time, lend itself to advocating a nationalist movement which should be anti-imperialist.

Ireland, on the contrary, had developed and retained a life and social system of its own, which, as distinctive national possessions, were perhaps amongst the earliest that European history can recount. Here, the Church did not intersect by its frontiers the national boundaries, but followed them. It could advocate the cause of Gaelic life without prejudice to any principles. The *amor patriae* which, in the Empire, should have for its end the destruction of an imperial, though legitimately constituted, government, could have no such elements of illegality in Ireland, for in the latter place the boundaries of national life and governmental power were coëxtensive. Hence, the prosperity of Irish civilization usually meant the prosperity of Irish Catholicism. Just as in the days of Charlemagne a subject of the Empire and a Christian were expected, wherever the great Emperor's rule extended, to be identical, so in Ireland the terms "Irishman" and "Catholic" were regarded in the same light. Accordingly in the fourteenth and fifteenth centuries, which witnessed the gradual conquest of the Norman by the Irish civilization, and a recrudescence of the power of many an Irish chieftain, we find that the religion of the Irish suffered little compared with what it had hitherto endured. By thus throwing in its lot with the cause of Gaeldom, the Church created an alliance which is an undying refutation of the view that Catholicism is essentially the enemy of patriotic endeavor. Mr. Lecky's assertion that "the saintly and the heroic characters which represent the ideals of religion and patriotism are generally different," rests on a false foundation. Catholic theology has even maintained the duty of patriotism. As Mr. Devas so lucidly proves, the Church regulates and strengthens true nationalism, but, because it is autonomous and cosmopolitan, it is always in friction with false ideals of national life.

The Catholic religion pervaded and stimulated Irish life. The tribal system was Ireland's political system at Patrick's

coming. The great Apostle adopted and christianized whatever was not in conflict with the Gospel message in the institutions of the country. An eminent Irish historian pays a tribute to the noble spirit which inspired St. Patrick's generous concessions to Irish life. "Of all the missionaries", says Dr. Joyce, "that ever preached to the heathen I suppose that St. Patrick was about the most broadminded and tolerant, as is evidenced in the whole story of his lifework. He made allowance for all the prejudices of the native Irish and never interfered with any of their customs so long as they did not infringe on the tenets of Christianity".[8] He kept a household in old Irish fashion, and had his strong man, St. MacCarthen, to carry him across fords. It was he who in 438 A. D. proposed a revision of the laws, and when the Ard-Ri, Laegaire, appointed a commission of nine to execute this task, three of these were ecclesiastics. The result of their labors was the Seanchus Mor, Cain Patrick, or Patrick's law. "What did not clash with the word of God in the written law and in the New Testament, and with the consciences of the believers, was confirmed in the laws of the Brehons by Patrick, and by the ecclesiastics and the chieftains of Erin".[9]

The Church organization, also, was modeled on the tribal system. Bishops were not assigned to districts but to tribes and monasteries, and tribal customs pervaded the whole monastic system. "In Patrick's Testament [it is decreed] that there be a chief bishop for every tribe in Ireland",[10] says a passage in the Leaber Breac. The head of the monastery was both abbot and chief of his community. Even the mode of abbatial election bore a striking resemblance to that of a chief. The abbot should be chosen from the family of the patron saint, just as the choice of the chief was limited to the members of a certain family of the tribe. If this was impossible, some member of the tribe should be elected, but no one outside the tribe was deemed a legitimate candidate for this position. A consequence of tribalism was a tendency to family succession in ecclesiastical and semi-ecclesiastical offices. The office of erenach or archdeacon was hereditary in a family. During the

[8] *A Social History of Ancient Ireland*, p. 173, note.
[9] Ibid., p. 173.
[10] Ibid., pp. 323, 324.

Danish invasions the offices of bishop and abbot were often kept in the same family for generations. Even laymen often succeeded to both in the capacity of chiefs, but they had ordained persons to discharge spiritual functions. Like the federalism of the clans there was a federalism of monastic institutions, since the branch monasteries issuing from the motherhouse were all grouped under the name of the first founder. The common law that forbade the alienation of land from the tribe held also for the monastery.

In the very architecture of the country the influence of tribalism was manifested. The Irish monastery was generally enclosed by a strong rampart according to the fashion of the country in the lay dwelling-houses. Until the Anglo-Norman invasion all the churches were of miniature size, because of their small congregations which were the result of the tendency of tribalism to split up all society, lay and ecclesiastical, into minute sections. The twelfth century, indeed, witnessed the introduction of the territorial system of church government and the gradual decay of the old Irish style of architecture through the influence of the Anglo-Norman; yet, the national mentality must have been deeply impressed by the old system which had endured for seven centuries and had made of the episcopal office somewhat of a spiritual chieftaincy, and the church of the tribe the church of the people.

To intensify its nationalism from this point of view, it came into contact with the English Church, which was feudal. Nearly all the feudal organizations which sprang into being from the chaos following the fall of the Western Empire were intimately related to the Church in England and the Continent. The feudal concept of church organizations being governmental, and the tribal national, another factor of cleavage was formed between the churches of the sister isles. A feudal church meant much that was not Irish; a tribal church meant much that was not English.

Some of the Gaelic features of the monasteries have already been touched upon. A still more important one remains to be considered. One must view them as centres of national intellectual life, and dispensers of Gaelic learning. Always possessing considerable influence in this respect, in the ninth and tenth centuries, which witnessed the decay of the bardic

schools, they had almost a monoply of the education of the land. They possessed churchmen who were able exponents of the national tradition and tongue. They expounded Irish history and the law of the Brehons; they committed to writing, as competent scribes, the national tales and heroic legends. No other land can claim written national epics in their pagan form several centuries before the advent of Christianity. Clerics as well as laymen oftentimes used the Irish language in worship and in hymns. Even amid the myriad graves of Clonmacnoise there is but one solitary Latin inscription extant where hundreds of Gaelic have survived.

In the foregoing I have dealt with the fundamental reasons which go to explain the nationalism of the Irish Church. It has been seen how thoroughly our great Apostle espoused the cause of Gaeldom. We have seen the forces of tribalism and feudalism forging by contrary modes adamantine bonds between the Church and the nation. And finally our attention has been drawn to monasticism as a great source and channel of national ideals. For these reasons together with the facts produced in the first part of this article I believe we are justified in concluding that "The Irish Church never became, as in other lands, the servant, the ally, or the master of the State. It was the companion of the people, the heart of the nation."

JAMES F. CASSIDY.

St. Paul, Minn.

Analecta.

ACTA BENEDICTI XV.

EPISTOLAE.

I.

JACOBO S.R.E. PRESB. CARDINALI GIBBONS, ARCHIEPISCOPO BALTIMOREN.

Dilecte Fili Noster,
Salutem et apostolicam benedictionem.

Jucundum sane nuntium nuper accepimus: proximo mense octobri, cum fauste natalem ages episcopatus tui quinquagesimum, communibus laetitiae et amoris significationibus te tuos cives prosecuturos esse. Profecto tam illustri loco in Americae conspectu, ob merita, laus tua sita est, ut mirari haud liceat si non modo dioecesis tuae clerus populusque, qui quidem sunt tibi beneficio devincti, sed etiam quotquot istic sunt, omnis ordinis, virtutis tuae spectatores honore te complectantur. Fruare igitur, tanta plaudentium stipatus corona, pietatis et observantiae fructu; illud considerans, magnam certe tot laborum tuorum remunerationem ab eo tibi esse expectandam "qui reddet unicuique secundum opera eius". Nos vero, cum grates tecum sospitanti te Deo persolvamus, tum libenter istam faustitatem ex gratulatione Nostra cumulatum esse volumus: siquidem gratum Nobis est paterna eos amplecti caritate, qui diu

boni pastoris partes ut tu fecisti, expleverint. Interea laetabilis diei mnemosynon ad te mittimus, quod simul voluntatem in te nostram testetur. Ceterum, Deum precantes ut salutariter tuis optatis respondeat, facultatem tibi facimus ut eo die, sollemni sacro perfunctus, nomine Nostro praesentibus benedicas, plenariam eisdem admissorum veniam proponens, consuetis condicionibus, lucrandum. Ac caelestium auspicem munerum peculiarisque benevolentiae Nostrae testem, tibi, dilecte Fili Noster, tuisque omnibus apostolicam benedictionem amantissime in Domino impertimus.

Datum Romae apud S. Petrum, die IV mensis septembris anno MCMXVIII, Pontificatus Nostri quinto.

BENEDICTUS PP. XV.

II.

AD R. P. D. MICHAËLEM O'DOHERTY, ARCHIEPISCOPUM MANILANUM, CETEROSQUE EPISCOPOS INSULARUM PHILIPPINARUM, QUI DE ACTIS CONVENTUS MANILANI COMMUNEM EPISTOLAM DEDERANT.

Venerabiles fratres, salutem et apostolicam benedictionem. Pastoralis sollertiae, qua vos Dei gloriae animarumque saluti prospicitis, novo ac praeclaro Nobis documento fuerunt cum Manilanus conventus, proxime actus, tum communis epistola quam istinc ad clerum populumque vestrum dedistis. Considerantibus enim qui status rerum esset in vestris dioecesibus, nihil fuit vobis antiquius quam illa urgere proposita quae ad religionem tuendam fovendamque magis necessaria viderentur. Certe quod scribitis, non parum apud vos sacrorum ministros desiderari, gravissimum est; id vel maiorem Nobis sollicitudinem afferret, nisi pro certo haberemus numquam Iesum Dominum defuturum esse Ecclesiae suae. Cumque eius sit unius illos vocare qui sui sacerdotii sint participes, dubitari non potest quin eos sit opportuno et tempore et loco excitaturus. Quae igitur prudens consilium suaserit, iis minime neglectis, ut vos facitis, rogemus instanter Dominum messis ut mittat operarios in messem suam, illud reputantes, bonitatem potius in hoc genere quam copiam spectandam esse; eo magis quod bona paucorum studia Deus suae gratiae munere aequare quam plurimis potest. De catholicorum viribus foederandis, equi-

dem conata vestra probamus; cum enim tanta sit adversariorum conspiratio ut fidei donum, unum omnium praestantissimum, a populo christiano eripiant, non minorem oportet esse, episcopis ducibus, consensionem bonorum ut illud integrum inviolatumque conservent. Eiusdem rei causa, permagni sane interest ea omnia adhiberi quaecumque sunt subsidia ad fovendam pietatem morumque disciplinam: cumque huc admodum Codex iuris canonici, qui nuper est editus, pertineat, curas laudamus a vobis in eo positas ut ipsius praescriptionibus religiose obtemperetur. Ad postremum, officia observantiae vestrae complectentes caritate paterna, a Deo petimus ut quae communi consilio statueritis, eis sua ope addat efficacitatem. Auspicem vero caelestium munerum peculiarisque benevolentiae Nostrae testem, vobis, venerabiles fratres, cunctoque clero ac populo vestris concredito curis, apostolicam benedictionem amantissime in Domino impertimus.

Datum Romae apud S. Petrum, die VIII mensis iulii MCMXVIII, Pontificatus Nostri anno quarto.

BENEDICTUS PP. XV.

SACRA CONGREGATIO CONSISTORIALIS.

I.

DECRETUM DE EXTENSIONE FACULTATUM QUORUMDAM ORDINARIORUM DURANTE BELLO.

Decreto diei 25 aprilis huius anni, quod incipit *Proxima sacra,* dum statuebatur facultates plures, quas communibus indultis S. Sedes Ordinariis concedere solebat, finem esse habituras die qua canonici iuris Codex vim exercere inciperet; simul circa matrimoniales dispensationes, praeter ea quae Codex tribuebat, SSmus. D. N. Benedictus PP. XV indulgebat ea quae sequuntur:

(*a*) ut locorum Ordinarii in America, in insulis Philippinis, in Indiis Orientalibus, in Africa extra Mediterranei maris oras et in Russia, per quinquennium, servatis canonicis regulis, dispensare valerent ab impedimentis minoris gradus, et matrimonia ob eadem impedimenta nulliter contracta in radice sanare quirent;

(*b*) ut iidem Ordinarii pariter per quinquennium dispensare possent etiam ab impedimentis maioribus, iuris tamen ecclesiastici (duobus solummodo exceptis) et ab impedimento impediente mixtae religionis, et matrimonia ob impedimenta maiora nulliter contracta in radice sanare.

Haec tamen facultas circumscribebatur conditione *si petitio dispensationis ad S. Sedem missa sit et urgens necessitas dispensandi supervenerit, pendente recursu;*

(*c*) denique ut Ordinarii Galliae, regni uniti Magnae Britanniae et Hiberniae, Germaniae, Austriae-Ungariae et Poloniae, durante bello, quoties aditus ad S. Sedem difficilis aut impossibilis saltem per mensem praevideatur, iisdem facultatibus uti possent, quae sub litteris (*a*) et (*b*) remotioribus aliis Ordinariis erant concessae.

Verum ex parte plurium Americae Ordinariorum observatum est, ex defectu securitatis maris, praesentis belli causa, se in conditione versari vel peiori ac Ordinarii Europae sub littera (*c*) recensiti; ideoque supplices preces porrexerunt ut pari indulto ac illi munirentur: certum enim est in praesenti rerum statu plus quam mensem requiri ad S. Sedem ex America adeundam.

Porro SSmus Dominus hisce postulationibus, quae iustae sibi visae sunt, annuendum censuit; ideoque praesenti S. Congregationis Consistorialis decreto benigne pro tempore praesentis belli indulget ut Ordinarii locorum remotiorum, de quibus sub littera (*a*), dispensare valeant ab impedimentis maioribus et ab impedimento impediente mixtae religionis, et sanare in radice matrimonia nulliter contracta ob dirimens impedimentum de quo supra, quin obligati sint conditionem illam et restrictionem, sub littera (*b*) appositam, servare, hoc est *si petitio dispensationis ad S. Sedem missa sit et urgens necessitas dispensandi supervenerit, pendente recursu.*

Debebunt tamen singuli Ordinarii in fine cuiuslibet anni, quousque dura haec rerum conditio perseverabit, rationem reddere S. Congregationi de Sacramentis de specie et numero dispensationum quas ipsi concesserint, eaque occasione iuribus eiusdem S. Congregationis circa taxarum solutionem satisfacere.

Praesentibus valituris, adiunctis, quae modo sunt, perdurantibus, et contrariis quibuslibet minime obstantibus.

Datum Romae ex S. C. Consistoriali, die 2 augusti 1918.

✠ C. Card. De Lai, Ep. Sabinen., *Secretarius.*

L. * S.

+ V. Sardi, Archiep. Caesarien., *Adsessor.*

II.

Decretum de Dilatione Relationis Dioecesanae pro Episcopis Americae.

Proximo anno 1919 Rmi Ordinarii dioecesum totius Americae, iuxta decretum *A remotissima* S. Congregationis Consistorialis et Codicis praescriptiones (can. 340), obligatione tenentur relationem conficiendi de suae ecclesiae statu simulque visitandi, servata norma can. 341, sacra Apostolorum Limina.

Quamvis autem auspicandum sit ut immane bellum, quo universum humanum genus cruciatur, finem cito habiturum sit, quum tamen in ancipiti res sit et interim romanum iter ex America difficile sit et periculis plenum, idcirco SSmus D. N. Benedictus PP. XV, hoc S. Congregationis Consistorialis decreto, benigne indulget, ut memoratae obligationis adimplementum Episcopi omnes differant ad futurum subsequentem annum 1920.

Quod si anno 1920 eadem infeliciter perseverabunt adiuncta, quod tamen Deus in sua magna misericordia avertat, tunc iidem Rmi Episcopi pro currenti secundo quinquennio dispensati manebunt a visitatione ss. Liminum, firma tamen obligatione conficiendi relationem de statu dioecesis, eamque ad S. Congregationem Consistorialem, meliori quo poterunt modo, quamprimum transmittendi.

Contrariis quibuslibet minime obstantibus.

Datum Romae, ex Secretaria S. Congregationis Consistorialis, die 8 augusti 1918.

✠ C. Card. De Lai, Ep. Sabinen., *Secretarius.*

L. * S.

+ V. Sardi, Archiep. Caesarien., *Adsessor.*

III.

Dubium circa Leges et Decreta Conciliorum Provincialium Westmonasteriensium.

Quaesitum fuit utrum dismembrata proximis praeteritis annis ecclesiastica provincia Westmonasteriensi et creatis ex ea

novis quatuor provinciis, leges et decreta Conciliorum provincialium Westmonasteriensium, quae praecesserunt, quaeque annis 1852, 1855, 1859 et 1873 celebrata sunt, adhuc vim obligandi habeant et debeant ab omnibus ad unguem servari; an potius in novis provinciis valere cessaverint, nec amplius ea rata ac firma haberi debeant.

Re maturo examini subiecta, SSmus D. N. Benedictus PP. XV iussit responderi:

Affirmative ad primam partem, salvis tamen novi Codicis praescriptionibus si et in quantum legibus et decretis dictorum Conciliorum derogaverint; *negative* ad secundam partem.

Et mandavit ut resolutio publici iuris fieret, eam in *Actis Apostolicae Sedis* inserendo.

Datum Romae, ex Secretaria S. Congregationis Consistorialis, die 2 augusti 1918.

✠ C. CARD. DE LAI, Episc. Sabinen., *Secretarius.*

L. * S.

+ V. Sardi, Archiep. Caesarien., *Adsessor.*

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

18 April, 1918: Monsignor Peter E. Blessing, of the Diocese of Providence, made Protonotary Apostolic *ad instar participantium.*

18 April: Monsignor Charles C. Duray, of the Diocese of Providence, made Domestic Prelate.

6 August: Monsignor Alfred Sperling, of the Archdiocese of Birmingham, made Privy Chamberlain supernumerary.

According to the Provisions of the new Canon Law (1594, n. 2) a case in appeal from the Metropolitan is to be taken to one of the suffragan Ordinaries designated by the Metropolitan:

9 August: The Archbishop of Cashel (Ireland) designates for such purpose the Ordinary of Waterford and Lismore.

22 August: Monsignor Raphael Canale Oberti, of the Diocese of Santa Fe, made Protonotary Apostolic *ad instar participantium.*

23 August: Monsignor Polydore Justin Stockman and Patrick J. Fisher, of the Diocese of Monterey and Los Angeles, made Privy Chamberlains supernumerary.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

LETTERS OF POPE BENEDICT XV: 1. to Cardinal Gibbons on the occasion of the fiftieth anniversary of His Eminence's elevation to the Episcopate; 2. to the Most Rev. Michael O'Doherty, D.D., Archbishop of Manila, and the other Bishops of the Philippine Islands, in acknowledgment of their joint letter concerning the transactions of the Manila Convention.

S. CONSISTORIAL CONGREGATION: 1. publishes the decree on the extension of certain episcopal faculties during the war (see below, p. 544); 2. postpones the time for the *ad limina* visits of American Bishops; 3. decides that the laws and decrees of the Provincial Councils of Westminster are still in force throughout the four ecclesiastical provinces of England and Wales.

ROMAN CURIA announces officially recent pontifical appointments.

THE CATHOLIC PULPIT: RECENT CORRESPONDENCE.

To the Editor, THE ECCLESIASTICAL REVIEW.

That justly celebrated Irish patriot, American general, and brilliant orator, Thomas Francis Meagher, once said, "There is hope for Ireland while in Ireland there is life to lose . . . . and the fate of the dead shall quicken the purpose of the living". May we not likewise confidently assert that there is hope for the recovery of the lost art of preaching while there is sufficient life among our priests to search diligently for its rediscovery? Also, will not the example of those who have "fallen asleep" in lethargy and sloth quicken the purpose and strengthen the resolution of their brethren who are awakened to a realization of the fact that, as Father Johnston well says, "The strength of the Church goes hand in hand with good preaching".

It is not my purpose to arraign all seminaries or to accuse them of being responsible for all deficiencies; but, I do say that no seminary can or does devote too much attention to preparation for preaching; that the *vast majority* of our semi-

naries grossly neglect this preparation; that, in many seminaries, the training received, both proximate and remote, is more harmful than beneficial; and, finally, that the art of preaching, if not actually lost, has at least fallen into innocuous desuetude.

Being less than fifty years of age, I dare to hope that no one will advise me to advance by half a century my information regarding American seminaries. Irony is a keen, often two-edged weapon. If Father Johnston hurled "injurious missiles" at random, it would seem to an unbiased observer that the Rev. Father Nugent, C. M., hurled them *ad hominem*. The latter says of the former's sane and eminently timely article: "I don't think that I ever read, in the same number of words, as many loose, illogical expressions, as many untrue assertions". Now, that sententious sentence indubitably has all of the ballistic properties of a boomerang. Yes, it is very easy, summarily and superciliously, to dismiss another's theory, argument, or conclusion by mercilessly excoriating his logic; but, to explode that theory, to rebut that argument, to refute that conclusion—that is quite another matter.

So far as appears from Father Nugent's article in the July number of the REVIEW, it is not evident that there *are* many exceptions to Father Johnston's "serious accusation"; neither is it apparent that there *is* any seminary in America which has not "relegated preaching to the rôle of a Cinderella among theological studies". Why not name specifically one or more seminaries wherein the elocutionary and rhetorical preparation for the pulpit is not consistently and persistently reduced to the sad state of the poor little step-daughter in the fairy tale? All that Father Johnston's serious accusation means is that, comparatively, sacred eloquence, in all its phases, is relegated to a subordinate and inconsequential position in the seminary curriculum. Please note that I say "comparatively". Hence, Father Johnston is right when he avers that sacred eloquence plays the rôle of a Cinderella among theological studies. My position is that, until the critic does reveal the identity of the seminary where preparation for preaching receives that degree of solicitude and attention which is fully commensurate with its relative importance, until he does demonstrate that the proposed program, as "laid down" in the May, 1902, number

of the ECCLESIASTICAL REVIEW, is adequate, when faithfully followed, we must accept Father Johnston's "untruth" and his "serious accusation". It not infrequently happens that, perforce, we feel constrained to "accept" statements which we cannot disprove.

The plan, as outlined in the number of the REVIEW referred to by Father Nugent, is very good, and we cannot doubt that "the percentage of respectable preachers has been increased under it"; but, even this plan by no means accords to preaching the preparation which it deserves and ought to receive in every seminary. The author of the plan does not tell just how many sermons, in the course of this exceptionally admirable training, the individual student is required to prepare, rewrite, learn, rehearse, and deliver. He does not say how many times in the course of the year each student makes the announcements, reads the Epistle and Gospel, and delivers his sermon in the chapel. He does not vouchsafe information as to whether or not his hortatory injunction to the Faculty, in 1902, has been obeyed, nor does he enlighten us as to the number of cases in which that rule has been enforced. "Let the Faculty make a rule and enforce it strictly that no student shall be called to sacred orders who has not shown a desire to become the very best speaker that his powers and limitations will enable him to become." No one doubts that the majority of our seminarians, at one time or another, desire to become good speakers; but, all the ardor, all the yearning, all the intensity of that desire will not make them such—not without training. A quarterly, semi-annual, or even an annual "sermon" in accordance with the plan, will help the student. True, but has anyone the temerity to say that a very limited number of such efforts can suffice to prepare him for active and effective preaching? Does any priest claim that his seminary labors as diligently to qualify the student for preaching, for imparting the truth to the faithful, for combating from the pulpit the errors and evil influences of our time, as it strives to cover the ground in Theology and Philosophy and Canon Law? If not, even his own seminary has its Cinderella. Hence, it is not manifest why Father Johnston should be told to go away back—fifty years back, to be precise—and be quiet, because in some seminaries an abbreviated training is provided.

In the May number of the REVIEW, an "Artless Rector" artlessly inquires, "Who ever heard of a priest's ability to preach being taken into consideration when there was a question of promotion?" A very sad, a very unfortunate affair! But, after all, those who exercise jurisdiction in the matter of promotions cannot, in the vast majority of cases, take into consideration an ability which is non-existent. To Rectors who profess their "artlessness", to those who seek the high places at banquets, to those who, peradventure, are envious of "The Hon. Brown", to those who, with "Artless Rector," do not "care to undertake the labor necessary to make preaching effective", to those artless and heartless souls, we must resign the artful art of securing promotions. If, perchance, "Artless Rector" has received an appointment and a disappointment simultaneously, we dare say that the accident was partially due to his inability or to his unwillingness to preach.

In the August number of the REVIEW, a contributor ventures "to interpose a calm, brief word of discretion between the combatants" who have directed the alegar eye of their scrutiny at Seminary Homiletics. The writer frankly admits that he is not familiar with existing systems and courses, that the elocutionary training he underwent "is now but a bleached and withered memory," and that the issue was, when first raised, no little surprise to him. Perhaps he was guilty of the "universal heresy of our era", euphemism, when he intimates that he had been "narcoticized"? Euphemistically speaking, it is surprising that one who has attended an American seminary, who has, presumably for many years, listened to American pulpit eloquence, who has himself, apparently, not infrequently exercised the function of preaching, should be unaware of the fact that preaching is a lost art or ability or accomplishment.

Is the ability to preach an "art", or is it a gift of the Holy Ghost? Is it due solely to celestial inspiration, or is it not usually the resultant of study, labor, and training? The fact is incontrovertible that forceful, correct, effective public speaking *is* an art, and has been so considered by all great minds throughout all ages. A priest's indifference to the sufferings of the sick, because he has not the gift of miracles, is exactly as logical and as laudable as is his negligence concerning

preaching, because, forsooth, he has not received the gift of tongues. We cannot expect the aid of the extraordinary and supernatural when we supinely neglect the ordinary and the natural. Moreover, we must ascribe to the ordinary words of our language their common acceptation and meaning. In Webster's New International Dictionary, published in 1917, the first or primary definition of "art" is thus stated: "Skill, dexterity or power of performing certain actions, acquired by experience, study, or observation; knack".

Can T. Q. furnish a better practical definition?

T. Q. is convinced that "it is the preaching that matters, not the art or varnish". This wise conclusion is universally accepted. It *is* the preaching that matters, but, if a man cannot or does not preach, then his inefficiency also matters—at least to those who are forced to listen to him. No one advocates the substitution of art or varnish for practical, common-sense preaching. How readily the hosts of the unprepared, the indifferent, the self-satisfied loose the shafts of their ridicule and contempt against those who favor preparation for a duty which they are unable to perform! In regard to preaching, is it true that what the unprepared cannot do is not worth doing at all? If one uses correct English, he is "stilted". If he excels in pronunciation, he is accused of being "singular". Perhaps he is, for pulpit pronunciations are more often barbarous than punctilious. If he possesses a resonant, well-modulated, melodious voice and knows how to use it, he is dubbed a ventriloquist, a sensationalist, a harlequin—addicted to fretting and fuming. If he articulates distinctly, modulates understandingly, phrases intelligently, surely he is "affected". If he is so bold as to forget the characteristic resemblance between the ordinary preacher and a phonograph; if he seeks to drive home an argument or to illustrate and vivify a word or phrase by an appropriate or forceful gesture; if he uses his countenance otherwise than as an imperturbable mask, his feet otherwise than as immovable pedestals, his hands otherwise than as an abdominal supporter, then he is branded a fugleman, a dramatist, a histrionic peacock! Such a man is proud, conceited, ostentatious—a vaudeville artist, a mere dancing dervish, or, *horrible dictu*, a pulpit actor!! If he scorns to "prepare" his sermons by plagiarism, he is a drudge.

These and kindred opinions not only find lodgment in the mind of T. Q., but they are unremittingly inculcated in student minds, in some of our seminaries, often by men who have little or no experience, who have no qualifications whatever as critics. An American writer who deplored the general decline of elocutionary studies in American seminaries, says:

> Is there any adequate reason why the art of persuasive public speaking should be less thoroughly studied and understood, or less effectually practised now than at any former period in our country's history? . . . Is it necessary that the majority of pulpit speakers should read the Gospel, as they do, without feeling, grace, or appreciation, as the clerk of a legislative assembly might properly read a bill, or as a lawyer's clerk might read an inventory of a bankrupt's assets? Is it desirable that when they deliver their sermons, they should cling to the pulpit with both hands, and speak of the ecstasies of joy and fear with a voice and face which indicate neither? Why call in the aid of paralysis to piety?
>
> In nearly all of our theological seminaries the art of oratory is treated with neglect, not to say contempt. In the theological equipment of their pupils, no pains are spared. The newly-fledged graduate is well versed in church history, and knows all the shades of religious belief, ancient and modern. He can tell you who Novatus was, and who Novatian. He can tell you to a nicety the difference between Homoousians and Homoiousians, Pelagians and Semi-Pelagians, Monophysites and Monothelites, Jansenists and Molinists. He has explored all the transactions of the Councils of Nice, Chalcedon, Trent, and Dort; he can give you a minute history of all the controversies which have vexed the peace of the Church, recite the sixteen articles of the Priscillian creed, and tell you whether *filioque* is properly in the creed of the Latin Church, and what was the precise heresy of Eutyches. He can read Hebrew with tolerable facility, and can split hairs in metaphysical theology, if not with Hermaic subtility, at least with skill enough to puzzle and baffle an ordinary caviller. But, while he has crammed his head with knowledge, he has never once learned how to make an effectual use of his knowledge. While he has packed his brain with history and Hebrew and exegesis, he is either uneducated in the all-important art of communicating the results of his erudition in a fascinating, or, at least, unforbidding way, or he has been instructed to despise that art. He has acted like a man who spends years in gathering the materials for a mighty edifice, yet never attempts to arrange them in an order which secure strength, beauty, or convenience. There is no doubt that many a ser-

mon which has been written with burning tears in the study, has been struck, as if by magic, with the coldness of death in the pulpit. The preacher who was all alive a few hours before is transformed into a marble statue.

It is the fashion with some preachers who pride themselves on what they call their "solid sermons", but whose spiritual artillery, however, is more remarkable for bore than for caliber, to sneer at popular preachers, who have more eloquence than theological learning or metaphysical acumen; but it is certain that no man ever won the public ear without some genuine attraction; and it would be far better to search out and emulate this attractiveness than to despise it.

The above words were written more than forty years ago; but are they not even more applicable to-day? Yet, T. Q. and others profess to be surprised by the revelation that our preaching is inefficient!

T. Q. opines that the preaching young priest is the *bête noir* of both Father Johnston and Doctor Smith. This speaks volumes for their perspicacity, if we mean the preaching young priest as he ordinarily is, uncouth, untrained, unprepared. But, if in the seminary he is trained and prepared for the work of preaching, the average young priest will be a bugbear to no one. He may be such to his "matured and maturing brethren", whose preaching, in spite of their maturity, is puerile, unbecoming, and immature, but certainly not to his congregation. The matured brethren are, as regards the predicatory art, the salt of the earth; because a good preacher always seems "fresh" to them!

I now approach the fatal, egregious heresy of T. Q. who says of unpreparedness, unbecomingness, etc., "But it is all nature and necessity, which no training in the seminary, or outside, can disjoin from this period of life, with all its esurient inexperience and swelling impulses". So, that is the inglorious denouement of the discussion! Humbly submitting our minds to that sapiential declaration, must expressive silence now muse our arrogance, and must "this clamor of partisanship die out in hollow murmurs into night and enduring silence"?

Notwithstanding the fact that the declarant alleges that he is "calm", such a statement is sufficient to disturb the serenity of any sane man. The evil exists: our young Levites, most of them, cannot preach intelligently and well; they are unformed

and untrained for that end. Ergo, the evil must continue! Aspirants to the priesthood are youthful and inexperienced. Therefore, they must remain inexperienced! No matter, then, what the candidate is by nature; no matter how numerous or how serious his defects; no matter how incalculable the harm he may do—let him alone. No amount of training in the seminary or outside can change him! He is young and his great crimes are inexperience and esuriency. Therefore, let him eat the often bitter and more often embittering bread of experience, and leave him to profit by his own mistakes. What a wealth of experimental "profit" some of our matured brethren must have received!

"Nature" must not be disturbed. If so, then God pity the priesthood and the faithful. "Necessity" (or rather inertia) demands that the long-suffering laity shall suffer longer. "Nature" is opposed to restraint, to discipline, to direction, to virtue. Shall we, therefore, have no rules, no times of silence, no spiritual exercises? Boys are often averse to study. "Nature" prefers recreation and amusement. Therefore, according to T. Q.'s logic, don't think of teaching the boys Latin or Philosophy or Theology. "Nature" is thoughtless, impetuous, selfish, "and other hard names". Do we not, on that very account, sedulously cultivate courtesy, discretion, and magnanimity? Left to "Nature" and swelling impulses, as is very apparent in these days of long-deferred physical preparedness, the average boy will become flat-footed, flat-chested, round-shouldered. Must we leave him so? Ask Uncle Sam! Because some men are imperious, stubborn, unduly tenacious of their opinions, must we have no leadership, no firmness, no strength of conviction? Because some are rigorous or scrupulous, must all be lax or impious? Because some young clerics are conceited, fugling, strutting, posing, ostentatious of their deficient "training", must we eliminate training?

Apply T. Q.'s reasoning to the elocutionary training of the average seminarian. He is, let us presuppose, a natural, healthy, normal boy. By nature, he often has a shuffling, swaggering, or mincing gait; he does not know what to do with his hands; his countenance, when he reads or recites, is a blank, his eye downcast or inexpressive; his voice is nasal or gutteral, strident or raucous, tremulous or monotonous, gruff or girlish.

He cannot read a simple English sentence expressively. When he appears, formally or informally, even for a moment, before an audience however small, his knees smite together and his tongue manifests a violent attachment for the roof of his mouth. But, since all of these qualifications for the pulpit are natural to him, he must not be taught to overcome them. Yes, it does happen, and that not infrequently, thank God, that nature has bestowed upon him better qualifications; but how often the natural qualities of a boy are warped or perverted, if not quite crushed, by those who affect to believe that the voice, the gesture, the presence of "some of the world's most efficient preachers were often poor, even contemptible". Is there any record of a great or even mediocre preacher who tried, in his preaching, to be as contemptible as possible? Not even humility can justify the preacher's contempt for his hearers. Alas, Humility! How much of apathy, of indifference, of indolence, of negligence, masquerade in thy unassuming garb—for the edification of the unsophisticated!

> If not so frequent, would not this be strange?
> That 'tis so frequent, this is stranger still!

Let us proceed further in the examination of homiletic training in our Catholic seminaries. About twelve years ordinarily intervene between entrance to the junior seminary and the priesthood. In the first five or six years the seminarian learns his Latin and other languages, his science, literature, and history. He is usually between thirteen and sixteen years of age when he enters. Physically, he is a mere boy, and has the piping, quavering, fragile voice of adolescence. The human voice is a marvelous, yet delicate, instrument. In youth it is flexible, sensitive, easily susceptible to injury or to positive ruin. Now, what vocal preparation and development does the young seminarian receive? Is it not a fact that in the vast majority of our seminaries, public speaking and elocution, the placement and control of the voice, the cultivation of tone, the correction of vocal defects and weaknesses, are almost ignored? "Ah, no!", says some one, "the boys often read in public, in the refectory, before the entire community." How often? How many times in a year? Moreover, conceding that every student were to read every month or even every week, would not the added frequency add greater injury? Above "the

clatter of knives and forks, the rattling of dishes," and the divers other indescribably soothing melodies incident to gastronomic activity, to an inattentive and often uncharitable audience, without previous practice or rehearsal, a boy is expected to " read ". The customary habit of the functionary in charge of the reading is to " correct " the victim on the spot, whenever a " mistake " is made—the correction often involving another mistake, for the functionary is usually " beyond " being a slave to correct usage. " Repeat that! " " Raise your voice! " " Not so fast! " Thus the tyro struggles, flounders, stumbles on, twenty, twenty-five, thirty minutes of agony for him, of boredom and ennui for others. A few turns in the refectory pulpit, and his voice, or what there is left of it, has become a whining drawl, a monotonous wail, a sing-song chant, or a vociferous shout, according to the temperament, endurance, and disposition of the reader.

Those who teach English in our seminaries are often, very often, far more versed in some foreign language. Many of them are foreign-born, and many others were reared and educated amid surroundings and influences distinctly foreign. Even though such an instructor, accidentally, has a thorough knowledge of English grammatical construction, he seldom knows anything about phonetics, orthoepy, or pronunciation—that is, nothing correct. His ear has not been trained. Hence, a seminarian, if he makes himself heard and manages to keep going until the bell rings, is rated as a good reader. Webster and Worcester and all other orthoepists living and dead, would, if present, stand aghast at the unique, antiquated, archaic, obsolete, outlandish, solecistical, transatlantic pronunciations which become current and traditionally correct. One hears " sacriligious " for sacrilegious, " farm " for form, " bekuz " for because, " okayzhun " for occasion, " or-kes′-tra " for orchestra, " accumplish " for accomplish, " Chris-ti-an " for Christian, " I-o′-wa for Iowa, " Oo-tah " for Utah, and innumerable other homicidal blunders. Yet, if the reading deals with some foreign country or character, with what admirable solicitude, nicety, and exactness must the name of some obscure village or personage be pronounced!

T. Q. informs us that voice culture, etc., are useful to the future preacher, but that they must be remote? Is not this

ardently desired remoteness generally synonymous with total absence? Such "training" as the reading above described, which description I know is not unjust to many seminaries, is "remote". It is more than that. Paradoxical as it may sound, such training is positively negative. It cannot be a formation of voice or delivery or appreciation. It is, rather, a deformation. Such "training" may harden the reader; it may give him assurance and render him callous to unjust criticism; it may even increase his self-possession: but, further, such preparation cannot go. Nothing is done to correct the thin, tenuous, aspirate, or effeminate voice; nothing is taught regarding proper respiration; nothing as to phonics, the very basis of articulation; nothing as to phrasing, modulation, or inflection. Nothing is done to make sure that the reader gets the thought of the author, or that he conveys precisely *that* thought and no other to his hearers. Yet, any competent authority will tell us that these are the very first principles of good reading, and, therefore, of good preaching.

It might, incidentally, be interesting to ascertain how much (or how little) time is devoted to the study of English in our seminaries. That language is the vernacular of the American people, the only language which, heretofore, should have been taught in our parochial grammar schools, most assuredly, the language which will be hereafter taught in those schools, to the exclusion of all others. But, since it has not been unusual to foster foreignism in our liberal democracy, we know that many of our aspirants for the priesthood have entered the junior seminary encumbered by a pronounced foreign accent. Many of them speak a foreign tongue more fluently than English. Nevertheless, our senior seminaries have gratuitously assumed that the English preparatory training and the vocal formation of their students have been adequate. Often the contrary has been true. At all events, it is difficult to justify the contention of our seminaries that they must accept student material, as it comes, subject to all defects and limitations.

Beginning in the junior seminary and continuing throughout the course in the senior seminary, the literary, rhetorical, and elocutionary training for preaching and the assiduous cultivation of English must be constant, thorough, and systematic. There is no excuse for the existence of any other sys-

tem. The professional man in America is presumed to have received a very thorough English education; and, if a seminary is not a professional institution, what is it? The future priest must be formed to speak and write correct, even polished, English. His course in rhetoric must be laboriously complete. He must read, study, analyze, and learn to appreciate the great masterpieces of English literature. He must learn to express himself in English, clearly, tersely, correctly, in all forms of discourse—description, narrative, exposition, argumentation; for all of these forms are essential to a good sermon.

A comprehensive and even passably sufficient training in the equivalent of collegiate English cannot be provided without ample time. Certainly, one full hour per day, every day in the school year, for four, five, or even six years, is not too much time to devote to this preparation, provided, of course, that the instructor is competent. If he is wholly inexperienced as a teacher, if he has not had an exceptionally liberal English education, if he vivisects grammar and murders all rules of construction, if he is not a fair master of style and a strong protagonist of polite diction—then, the less training received at his hands, the better. Can anyone imagine a "professor", born in America, speaking pitifully broken and ludicrously inarticulate German or French or Italian, teaching any one of those languages in foreign seminaries?

In senior seminaries particular attention should be given to the individual student. It can be made clear to him, for instance, that he cannot shirk the effort necessary to overcome his incorrect pronunciation, his foreign accent, his awkwardness and muscular inflexibility. He must be given time to make that effort; and, if he is unwilling to do so, it is very safe to conclude that he is not qualified to assume the solemn responsibilities of the priesthood.

Exponents of the prevailing inefficiency invariably make the rejoinder, "We have not time for such extensive training." There is but one answer: "Make time! Take time! Extend the course, a full year if necessary."

It is often said that the professional elocutionist is unable to create and maintain a permanent interest in his classes; that all systems of elocution are very apt to do more harm than good, by fettering freedom and originality of thought and by

restricting spontaneity and flexibility of movement; that his students become stiff, mechanical, constrained, mere pantomimic automatons. These objections are all very well taken if the professor be so narrow and despotic as to "Prussianize" his instruction, via the "make or break" method. However, no true, no able teacher follows this method—not in America. The idiosyncrasies, the intonations, the mannerisms of the real teacher (and every live teacher has them), will never reappear in the performance of a well-instructed pupil, but they will be merged and absorbed in the living personality of the pupil. The duties of the teacher of elocution do not differ materially from those of any other teacher—to make the subject of instruction interesting and intelligible, to point out and correct defects, to inculcate correct principles, and to guide the student in their practical application.

The pupil *can* learn the fundamental principles of expression. He *can* be taught that the purpose of all expression is the conveyance of thought; that he cannot hope to convey to another a thought which he has not made his own; that, while articulate speech is the ordinary medium of expression, thought may be greatly strengthened, emphasized, and vivified by secondary means, by gesture, by bodily attitude, by facial expression. He can be taught that the general purpose of gesture is to explain, to illustrate, to amplify, or to limit the thought expressed; that, if a gesture accomplishes none of these ends, it is false, incongruous, contradictory, and detracts from the effect of his delivery; that no gesture is superfluous if it adds to the force or clearness or impressiveness of his words; that no tone or pitch or quality of voice is theatrical or affected if it be consonant with his language and the meaning which he wishes to impart. He can learn that there is great force in rhetorical interrogation; that there is tremendous expressive energy in exclamation and apostrophe; that there is a wonderful potency and charm in contrast and vivid imagery; that he who would be able to speak readily and well must first learn to write with clearness and facility. Furthermore, he can be taught that, in dealing with sublime sentiments, saintly characters, and supernatural mysteries, his language must be studiously correct, his diction elevated, his manner dignified. He can be taught that he must develop or adopt the style most

suited to his temperament and personality; and, finally, he can be taught that, while a positive genius for eloquence is usually inborn, yet, in the vast majority of cases, oratory and the power to speak eloquently in public have been the fruits of constant study, incessant labor, patient and untiring effort.

If he is taught these principles and fairly grasps their meaning, he will never become mechanical or unnatural, a mere copyist of the tones, attitudes, and actions of others. If he appreciates the importance of refined style, he will study the masters; and, if he has learned that it is never safe to be ridiculous, he will make constant use of an up-to-date dictionary. If he really understands the purpose and utility of gesture, he will take care not to make a false one, not to uphold vice and evil and sin by a supporting gesture, not to debase truth and purity and virtue by a downward movement, not to press onward to the things that are behind, not to look backward to the things that are before, not to beat the air when his language is tranquil, not to stand stiff, immobile, impassive when his thought is lofty, striking, or vigorous. In all of these matters, Nature, disciplined, controlled, and fortified by indefatigable training, will direct him.

The above are a few of the things which training in the seminary, in the esurient period of youth, can accomplish for any student of average intelligence and industry, without danger of making him "manifestly display the molded handiwork of the homiletic professor". A young priest who has been so instructed will not, on that account, pose or strut or fume or fret or be subservient to the follies and flatteries of the day. He will not be ostentatious or put on airs, neither will the odor of his faults and blunders smell to heaven. After such a training, if he has a genuine vocation for the holy priesthood, if he be a truly apostolic man, zealous, ardent, pious, charitable, anxious to spend himself and to be spent for the greater glory of God and the salvation of souls, then, by virtue of his training in public speaking, he will be far more fruitful in the service of his Master. He will not be "wise in his own conceits." He will grace rather than disgrace the Catholic pulpit, and truth from his lips will "prevail with double sway".

The Niobe of nations! there she stands,
Childless and crownless in her voiceless woe;
An empty urn within her withered hands,
Whose holy dust was scattered long ago!

Such was the melancholy fate of the material power and magnificence and grandeur of Imperial Rome, but it will never be true of the Spiritual Empire of the Church. Our Mother Church will never be childless; the Vicar of Christ will never be crownless. That Church, her dogma and her doctrine, her divine influence and authority have ever been, must ever be the Light of the world. Nevertheless, because of her indefectibility and infallible guidance, because of the assurance that she will be divinely assisted even unto the consummation of the world, because of her foundation upon the impregnable rock of revelation against which the gates of hell cannot prevail, her children cannot be loyal to her by apathy, indifference, and inactivity, saying, "If God be for us, who is against us?" This is true of all of her children in every land and clime, but it is doubly true of her chosen priests. They constitute the advance guard, the pioneers, the very "shock troops" of her perpetual offensive against the militant Entente of Sin and Error and Depravity. How great, how awful, how supreme is the responsibility of the priest! How passing great is the obligation of those men who form and mold him for his work!

We must never lose sight of the fact that the priest whose first duty is to teach, is preëminently a public man. He is, or should be, a power in his parish, in his community, in his state. He represents the learning, the thought, the authority of the Church. In matters of public interest, the public, certainly the members of his flock, expect him to have opinions as a Catholic and as an American citizen; and the faithful are justly entitled to expect that he be able to state those opinions, clearly, forcibly, fearlessly, whenever and wherever called upon so to do. He is their acknowledged leader and guide in spiritual matters. They look to him for counsel and direction in regard to the concerns of their daily lives. Does some question of a civic or social nature agitate the municipality? If that question presents a moral or economic phase which can touch, even remotely, the faith and Catholicity of his parishioners, he must answer it. He is bound in justice, for he is a pastor of souls.

Has some agitator, some false reformer, some lurid lecturer, skilled in the art of specious persuasion and in the wiles of sophistry, by insidious fallacy and lying logic, sown the tares of unrest and unbelief, of error and heresy, of rebellion and rationalism in the minds of the faithful? He cannot, if he discharges his duty, allow those seeds to germinate and attain a rank growth before he makes any effort to avert such disaster. He must oppose argument to misrepresentation, truth to falsehood—and he must do it promptly. He must meet and overcome all of the oratorical skill, the dramatic power, the magnetic persuasion, the rhetorical artifice of his opponent, or stand silenced and vanquished before his auditors.

Let no priest forget that many of these enthusiasts and demagogues and anti-Christian speakers and writers are very much in earnest. The sooner a somnolent clergy shake off their torpor and realize that most of the anti-Catholic thought and sentiment in our country are cherished in good faith, the sooner will they understand that they cannot be dismissed with a shrug of contempt and a crushing charge of "bad faith". For the most part, these voices of prejudice speak with all of the fervor and power of conviction, and their sincerity lends trenchancy to their wits and to their pens. Their enthusiasm is infectious; their clarion tones are compelling; their very presence radiates vigor, assurance, aggressiveness. All of these voices must be answered reasonably, earnestly, eloquently if possible, and in a manner which can leave no doubt as to the sincerity and knowledge of the speaker. If the priest, be he young or old, is not thoroughly informed as to the subject of discussion, let him fortify himself by diligent and earnest preparation. Of course, he is learned in church history, theology and Holy Scripture, but he must also know sociology, general science, and political economy—and he must have the history of our country literally on the tip of his tongue. But, what will all his knowledge and learning and philosophy avail him or the faithful if he cannot give utterance to his thought, if he cannot convince the intellects and move the hearts of his hearers, if he cannot even speak grammatical English?

If an aroused electorate is now resolved to enforce existing legislation or to deprive the liquor interests of their much-abused privileges, it will hardly do for a priest to content him-

self with the bald, dogmatic statement that "the Church is opposed to Prohibition because it is philosophically and ethically unsound". It will not do for him to state categorically that the Church does not favor mixed marriages, or that the education of Catholic children in the public schools is "never allowed". It is not sufficient for him to state definitively that socialism is inimical to Christianity, that "no Catholic can be a socialist". He must tell *why*.

The priest who would be a real shepherd to his flock must enlighten, persuade, convince simultaneously. From other pulpits, from the lecture platform, from the soap-box, the voices of Error and Slander and Irreligion catch the ear of the unwary and allure the uninstructed. By his example, by his devotion to truth and justice, by his prayers and his piety, by his zeal for the safety of his flock, and by his own candor and knowledge, speaking from his own pulpit, he must answer and silence those voices, for, his preaching voice is the voice of the teaching Church. Yet, even that voice, to be effective in arresting the wayward, to be impressive in warning the faithful, to be attractive in recalling the lost who have already strayed from the security of the fold, must be heard—and, "How shall they hear without a preacher?"

P. F.

THE MEANING OF THE EPHPHETA CEREMONY IN BAPTISM.

"Siloe" in the October number of the REVIEW inquires about the Ephpheta ceremony in Baptism, and finds a puzzle in the fact that the rite disagrees with the Gospel account (St. John 9:6), to which it is apparently referred by the compiler of the Catechism of the Council of Trent. In that passage the evangelist speaks of a blind person, whereas in the baptismal ceremony the application is to the ears and nostrils. The account of St. Mark (1:33) on the other hand, where our Lord uses the word "Ephpheta", mentions a deaf and dumb person. Neither passage corresponds exactly to the baptismal ceremony, in which there is mention of the nostrils also being touched with saliva.

It would seem therefore that the rite of Baptism introduces the ceremony of touching the ears and nostrils of the catechu-

men, without any direct intent of repeating either of the two Gospel incidents, but simply because of the general symbolical significance which the act bears. That significance has its origin in the common tradition and belief, among the Jews of our Lord's and of later times, that the human spittle had a healing effect. This tradition is amply attested in Rabbinical literature.[1] In the East as well as among the Greeks and Romans animal saliva was supposed to cure sore eyes and to dispel other malignant influences. Pliny[2] dwells on the custom and sees a confirmation of it in the habit of animals to lick their wounds, as a medicinal cure supplied by nature. Just as our Lord used it, so did the Church introduce it, thereby expressing what the popular sense already confirmed, that the saving or sacramental act implied a restoration of the senses through the regenerating virtue of Christ and His Church. It is the outward sign which, apart from its natural virtue, as in the case of the cleansing water, received furthermore a sacramental virtue through the merits of Christ. Thus the whole man would be renewed. In the *Ephpheta* ceremony the Church does not therefore imitate the act of Christ related in the Gospel, but rather reproduces the effect by a change of rite, on the same principle that underlies the creative force or virtue of the sacrament. The term "Ephpheta" is an Aramaic word, and signifies to open or loosen—indicating the removal of blindness on the one hand, and on the other the loosening of the bonds by which the devil controls all the senses of man before the exorcism of Baptism.

H.

PURIFICATION OF CHALICE.

Qu. What is the rubric for the disposal of the water used to purify the chalice when two Masses are celebrated on the same day in different places? O'Callaghan says: "After the last Gospel the priest pours into the chalice as much water as he took wine at the beginning and pours *it* into a vase prepared for the purpose, and finally wipes the chalice and carries it in the usual way to the sacristy." But he does not say what is to be done with the contents of this vase.

[1] See *Jewish Encycl.*, art. Saliva.
[2] *Hist. nat.*, VII, 2.

Resp. There are various ways of disposing of the contents of the vase. If the priest is to celebrate Mass the next day in the same church in which the first Mass was celebrated he may then consume the contents of the vase, after pouring them into the chalice. Or he may cause the contents to be absorbed in cotton, and then either burn the cotton or allow it to dry in the sacrarium; or, finally, he may pour the water into the piscina. These prescriptions are contained in an instruction approved by the S. Congregation of Rites and appended to Decree n. 3068 of the same Congregation, dated 11 March, 1858.

ABSOLUTION IN RESERVED CASES.

Qu. In the new Code of Canon Law I find a number of cases reserved to the Ordinary. These, I take it, are different from the cases which the Ordinary may reserve to himself. All those reserved to the Ordinary (for instance, abortion) are reserved with excommunication. Now, is the sin, in these cases, reserved, on account of the censure being reserved? As I understand it, ignorance of the censure would excuse from reservation, unless the reservation makes it plain that the sin is reserved whether there is or is not ignorance of the censure. If this is so, there is, in practice, no reservation of abortion, for instance; because most people are in inculpable ignorance of the censure. Will you kindly enlighten me and many others on this important matter?

Resp. To take the specific case of abortion as an example of a case reserved by the law itself to the Ordinary, the Canon (2350, n. 1) reads: " Procurantes abortum, matre non excepta, incurrunt, effectu secuto, in excommunicationem latae sententiae Ordinario reservatam . . . " A general principle laid down in Canon 2246 states that the reservation of a censure that prevents the reception of the Sacraments, for instance, excommunication, implies the reservation of the sin. If a person, however, is excused from the censure, the reservation of the sin ceases altogether. When, therefore, through ignorance of the censure the censure is not incurred, the sin is not reserved. The bishop, in conformity with Canon 897, may reserve a few cases to himself, and in doing so, may specify that the case is reserved, even when the censure is not incurred. Can he do this in the case of abortion? Canon 898 reads, " Prorsus ab iis peccatis sibi reservandis omnes abstineant quae jam sint Sedi

Apostolicae etiam ratione censurae reservata, et regulariter ab iis quoque quibus censura, etsi nemini reservata, a jure imposita sit." If the case of abortion were reserved by reason of censure, to the Holy See, the bishop could not reserve it to himself. The word *prorsus* is very strong. In the last part of the Canon (898), however, the word *regulariter* would imply that since the case of abortion is not reserved by reason of censure to the Holy See, a bishop may see fit to reserve to himself absolution from the sin of abortion, although *as a rule* the law does not wish this to be done. In practice, of course, all depends on whether the Ordinary has actually done this. If he has, ignorance of the censure, though inculpable, does not excuse from reservation of the sin.

MASS STIPENDS FOR MISSIONARIES.

To the Editor, THE ECCLESIASTICAL REVIEW.

The question "Can Masses be sent to far-away missionaries?" was answered in the REVIEW for July with the remark that the new Code of Canon Law allows it with even fewer formalities than heretofore.

May I supplement your answer with the information that the Society for the Propagation of the Faith is empowered by the Holy See to receive and distribute Mass intentions in any part of the world? Consequently when sending stipends to the Propagation of the Faith one may consider himself free from further responsibility as soon as they have been acknowledged by one of the Directors of the Society, who will see that the obligation is satisfied within the limits of time prescribed by the law of the Church.

Those intentions are promptly forwarded to needy missionaries either in the United States or in the foreign field, and that they are of great help to many of them for the pursuance of their labors is attested by the fact that several bishops have written us that, without such extra assistance, they would have been at a loss to know how to support some of their priests.

JOSEPH FRERI.

New York City.

CANONICAL PARISHES TERRITORIAL.

Qu. Will you kindly discuss the following points arising out of the new Code of Canon Law? 1. Must a canonical parish have definite territorial limits; or will boundaries more or less vague suffice? 2. Are we to presume that the new legislation regards one priest in a certain territory as pastor and all the others who exercise functions within the territory as, theoretically at least, his assistants? 3. May the same territory have several canonical pastors? 4. In a certain district there are three churches, the priests of which take care of identically the same territory. In two of these churches foreign languages have been spoken from the beginning, and in the other, English only. Have we here three parishes in the same territory or only one?

Resp. The new Code makes it clear that, as all dioceses are divided into "parishes" and only vicariates and prefectures apostolic into "quasi-parishes", parishes with definite territorial boundaries are and will in the future be canonical parishes in countries like the United States, Canada, etc. Nevertheless, the law does not overlook the existence of so-called "national" parishes in these countries. Regarding them it provides, first, that there may not, in the future, be constituted several so-called national or linguistic parishes ("pro diversitate sermonis seu nationis") in the same territory without special indult from the Holy See; and secondly, that where such parishes exist, nothing is to be changed without consulting the Holy See.

The cases submitted by our correspondent come under the second provision, as the various parishes in the same district were evidently constituted before the new legislation came into effect. Each pastor in the district is a pastor in the canonical sense.

THE RUBRICS OF THE MASS.

Qu. I am a regular reader of the REVIEW, and I have often wondered why every other subject is discussed and written about but the Mass, the most important of all for the priest. I do not refer to the Mass from the viewpoint of its importance and value, but in connexion with the manner in which it is celebrated by many priests, which would lead one to believe it had no value or importance in the estimation of many priests. No doubt the seminary training of all

priests reminded them over and over that the celebration of daily Mass was to be their greatest privilege as a priest; that it was to be the first and most important act of the day, and therefore should be performed with a knowledge of what they were doing. I do not hesitate to say that many priests in saying Mass have either forgotten the rubrics, if they ever knew them, or they have utter disregard for them. In many cases little attention is paid to the manner in which the vestments are put on; less regard is had for the rubrical movements on the altar; and as little for the proper tone of voice during Mass (my experience is that the tone used is usually too soft), and so on. "Start late and get through as quickly as possible" seems to me to be the motto of many priests. I have no time to go deeper into this subject, but would suggest to the REVIEW that a series of articles be begun by the editor, and any other contributors, on "The Proper Way or Manner of Saying Mass". Just at this time when we are trying to increase and deepen the devotion of the faithful toward this central act of worship, I incline to think we must begin with ourselves, and that the usefulness of the REVIEW will be greatly enhanced by the introduction of this subject for discussion.

SACERDOS.

Resp. The REVIEW fully shares the conviction of "Sacerdos" that, in these times, when the duty of increasing the devotion to the central act of worship in the Church lies heavy on the clergy, heavier than ever, owing to the extraordinary nature of the times, everything should be done to remedy the defects which, such is the weakness of human nature, may creep into our manner of celebrating the Holy Sacrifice. We strive to answer particular queries in regard to the Rubrics of the Mass, to give our opinion on debated points of interpretation, and to call attention to authoritative decrees and instructions of ecclesiastical authority. A general exposition of the rubrics, however, would hardly be suitable in these pages. Besides, it is unnecessary. We have many excellent practical and helpful treatises on the rubrics of the Mass in book form. For instance, to mention only one, Zualdi's *Ceremonies of the Low Mass*, translated and adapted by O'Callaghan, has reached its seventh edition and is easily obtained in any Catholic book store. If our correspondent will refer to the earlier volumes of the REVIEW he will, we have no doubt, approve the manner in which our clerical contributors have from time to time inculcated, *suaviter in modo*, the literal and loving observance

of the Rubrics of the Mass. We refer him in particular to Father Arthur Barry O'Neill's article in the tenth volume (pp. 269 ff.)

HYMNS IN THE VERNACULAR AT BENEDICTION.

Qu. Is there any decree forbidding the reciting or chanting of the Litany of the Holy Name of Jesus or of the Sacred Heart of Jesus together with other *approved* prayers to the Sacred Heart or to the Blessed Sacrament while the Blessed Sacrament is exposed and the O Salutaris and the "Uni Trinoque" have been sung, before the singing of the Tantum ergo? Some priests and one bishop of my acquaintance say it is not allowed. On the other hand, I have seen it practised all my life, in nearly all parts of the world, and even by men like the venerable Father Wapelhorst, author of *Compendium Sacrae Liturgiae.*

Resp. There is no such decree. Perhaps it will make for clearness if we distinguish between the solemn offices of the Church, such as High Mass, the choral recitation of the Divine Office, the solemn administration of the Sacraments, on the one hand, and devotional exercises on the other hand. Among devotional exercises are the exposition of the Blessed Sacrament and Benediction of the Blessed Sacrament. In regard to devotional exercises the S. Congregation of Rites has not only not condemned but has positively approved the recitation of prayers and the chanting of hymns in the vernacular, provided the prayers and hymns be approved. We may refer, by way of example, to Decree n. 3153 of the S. Congregation of Rites, ad VIII^{um}. It is, however, forbidden to introduce hymns or prayers in the vernacular between the singing of the "Tantum ergo" and the blessing at Benediction of the Blessed Sacrament.

BENEDICTION IN ALB AND STOLE.

Qu. According to Wapelhorst, it is allowed to give Benediction of the Blessed Sacrament in surplice, stole, and white veil, when no cope is available, but never with alb, stole, and veil. Would it, then, be permissible to give Benediction immediately after Mass, in the chasuble and veil, *deposito manipulo?* This is done in many places, and I know several priests and bishops who practise it and permit it.

Resp. The chasuble is a vestment specifically and exclusively intended for use in the celebration of the Holy Sacrifice. By way of exception, the use of it is permitted in the marriage ceremony when this is followed immediately by the celebration of Mass. Wapelhorst's statement is sustained by Decree n. 3697 of the S. Congregation of Rites, which declares: "Si agatur de expositione et repositione SS. Sacramenti sufficit ut sacerdos cotta et stola sit indutus, numquam cum alba, cingulo et stola tantum. In benedictione cum SS. Sacramento in Ostensorio impertienda omnino requiritur ut celebrans pluviale et velum humerale induat." When the cope is not available, Benediction should be given with surplice, stole, and veil. The general rubrics of the Mass prescribe, "Ubi pluviale haberi non potest, in benedictionibus quae fiunt in altari celebrans stat sine planeta cum alba et stola." (Tit. XIX n. 4). For "alb" substitute "surplice" in the case of Benediction of the Blessed Sacrament.

IS THE NEW CODE RETROACTIVE?

Qu. What is the retroactive force of the New Code, if any? For instance, it is well known that some diriment impediments are abrogated by the Code. Is this retroactive as to marriages contracted before 18 May, 1918? Does the promulgation of the Code make them valid, or do they still need *sanatio in radice?*

Resp. On the second and third of June of this year the Pontifical Commission for the interpretation of the new Code held sessions in which it rendered solutions of various *dubia* submitted to it. Among the *dubia* was the following: "Quid dicendum de matrimoniis, si quae nulla sint ex capite impedimentorum a novo codice abrogatorum; fiuntne matrimonia illa valida ipsa promulgatione codicis, vel etiam post dictam promulgationem, indigent dispensatione, sanatione etc.?" To this the answer was, "Negative ad primam partem, affirmative ad secundam." Neither in this respect, therefore, nor, so far as we know, in any other respect, is the new Code retroactive. Indeed, the Code itself (Can. 10) lays down the principle, "Leges respiciunt futura, non praeterita, nisi nominatim in eis de praeteritis caveatur."

FACULTIES TO HEAR CONFESSIONS.

Qu. In *The New Canon Law in its Practical Aspects*, page 110, I read: "To hear confession *validly* jurisdiction must have been granted explicitly either in writing or orally." Does this mean that there are no exceptions in which the Church supplies? For instance, in case of *error communis*, with a *titulus coloratus?* Or is it simply a general rule, with the usual exceptions, as explained in moral theology?

Resp. The Canon (879 n. 1) reads, "Ad valide audiendas confessiones opus est jurisdictione scripto vel verbis expresse concessa." It refers to the regular manner of granting jurisdiction, and introduces no change in this respect. Even before the promulgation of the new Code, the jurisdiction was required to be granted explicitly. Thus, a confessor who had applied for faculties or the renewal of them, could not, pending the receipt of the bishop's answer, presume that the faculties would be granted, and act on the supposition (Lehmkuhl, II, 492). There remain, as we said, the exceptions which are comprehended under the phrase "supplet Ecclesia", and apply both to the defect of power and to the case of doubtful jurisdiction. These are, as we suppose, the exceptions "as explained in moral theology", to which our correspondent refers.

FORTY HOURS' ADORATION ON 2 NOVEMBER.

Qu. The dates set for the Forty Hours' Devotion in our Church are 1, 2 and 3 November. What Mass should be celebrated on the second of November? Should all the Masses be *de Requie*, or should one be the Mass of Exposition?

Resp. The S. Congregation of Rites in an instruction dated 9 July, 1895, ordains that, when the Forty Hours' Devotion is held on the second of November, the Mass of the Exposition should not be omitted, that the other Masses should be Requiem Masses with purple vestments. "Si in solemni Defunctorum Commemoratione Expositio Sanctissimi Sacramenti habenda sit pro Oratione XL Horarum, Missa unica de eo non omittatur; sed reliquae sint pro defunctis, ad altare Expositionis non dicantur et celebrentur in colore violaceo." It would seem that the privilege of celebrating three Masses on the second of November does not change this regulation at all.

BIGAMY AND IRREGULARITY.

Qu. Your reply to my query about bigamy as a reserved case is that it does not fall under any category given by the moralists, inasmuch as the latter include only the species of bigamy which may or may not constitute irregularity. If we follow the ordinary handbooks of theology, this solution would seem to be the only way out of the difficulty. But, alas, it leads to a greater difficulty, namely that bigamy of the worst kind does not constitute an irregularity at all. I have followed the matter up, and I think I have found the correct solution. There is an obvious defect in our manuals of moral theology, which under *bigamia similitudinaria* omit all mention of marriage attempted with a second party while the wife or husband is living. Noldin is an exception. He makes the reserved case fall clearly under *bigamia similitudinaria.* Your negative reply in the concrete case: Would a married man taking a common law wife incur the reservation? will, I am confident, appear lax. After all, there is no question of a second real marriage, and the *affectus matrimonialis* was at one time sufficient to constitute a real marriage. The bigamist avoids publicity and ceremony, it is true. But, if the intention of the reservation does not include secret alliances, its scope is exceedingly limited indeed.

H. A. J.

Resp. What our correspondent says about the *affectus matrimonialis,* that, at one time, it constituted a valid marriage, in some places, between parties who were free to contract, is perfectly true. It is also true that the bigamist avoids publicity and ceremony, and that a reservation of bigamy which does not include secret alliances is of limited scope. The moral of this is that, in making bigamy a reserved case the Ordinary, or other authority, should include the case of taking a common law wife. The point we made was that, if he does not do so, since reservations are recognized to be of strict interpretation, the sin, serious and deplorable enough, committed by a man who takes a common law wife while his wife is still living, is not reserved.

PLAIN CASE OF RESTITUTION.

Qu. A woman whose husband works for a railroad receives a pass or free ticket which is intended only for employes and their families. She sells this ticket to another person, and keeps the money. Is she bound to make restitution?

Resp. Unquestionably. All the principles laid down by moralists in the treatise on justice and right point to the existence of the obligation in this case, and the confessor who fails to impose the obligation in confession is himself held responsible.

REELECTION OF RELIGIOUS SUPERIORS.

Qu. The new Code of Canon Law forbids the reëlection of local superiors of religious houses after they have held office for three years? This is clear enough except for the word "local". Does it apply, for instance, to a small community of sisters, say three or four, who have charge of a school or a small orphan asylum? Must the head of the school or other institution be changed every three years, or does the law apply only to larger groups of religious, as in the mother house, provincial house, novitiate, etc.?

Resp. This question is authoritatively answered in a decision rendered last June by the Pontifical Commission for the interpretation of the new Code of Canon Law. The decision is that, even in smaller local communities, the superiors must be changed, as a rule, every three years, if they are the superiors of the religious in the community. This, of course, leaves it possible to retain as head of a school a religious who has charge of the school, and is principal in the school, over the other teachers, while another religious is superior of the community. The Canon (505) reads: "Lower local superiors are not to hold office for more than three years; on the expiration of this term they can be reappointed to the same office if the constitutions permit it, but not immediately for a third term in the same religious house".[1]

The query addressed to the Commission was whether this Canon applies to "superiors or directors of schools, hospitals, and other pious houses." The text of the answer is: "Affirmatively, if these superiors or directors are at the same time superiors of the religious, having other religious under their authority also in regard to religious discipline."

[1] *Authorized English Translation of Canonical Legislation Concerning Religious*, Rome, Vatican Printing Office, 1918.

"HINDU" OR "INDIAN" PRIESTS.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have read with great interest your article on "Native Priests for Foreign Missions", and when I say that I believe it will help our missions very much, you will, I know, pardon me if I make a correction. Here, in India, we understand the word "Hindu" to refer to religion, and the word "Indian" to refer to nationality. "Hindu priests," as we use the words, means priests of the Hindu religion; "Indian priests" would mean native Indians who are ordained Catholic priests.

INDIA.

DECREE REGARDING BISHOPS' FACULTIES.

The decree of the Consistorial Congregation to which reference was made in the October number, page 427, was officially promulgated in the *Acta Apostolicae Sedis*, 2 September, 1918, and is reprinted in this number of the REVIEW, page 513. It provides that for the duration of the war Ordinaries in America, the Philippine Islands, the East Indies, Africa (beyond the parts bordering on the Mediterranean), and Russia, have the power of dispensing in the major impediments and in the impediment *mixtae religionis*, also the power of *sanatio in radice* of marriages invalid on account of diriment impediment. Nor are they restricted by the usual condition, namely, that in a case of urgent necessity they may dispense only pending the dispatch of the petition for dispensation to the Holy See. They are, however, still obligated to make a yearly report to the S. Congregation of the Sacraments of all such dispensations granted, and to satisfy the requirements in regard to the taxes or fees due to the same Congregation.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

How is Christianity Dynamic?

I. Not by the Dynamic of the New Theology. The science of electricity has provided Protestant liberalism with the striking antithesis between a static and a dynamic force. A catch-phrase in the high-sounding, up-to-date evolution cant of the "new theology" is the statement that Christianity is dynamic and not static. The statement would be correct, were it accurately interpreted in terms of electrostatics and electrodynamics.

1. *An Unscientific Use of the Term.* Static electricity is electric energy at rest; dynamic electricity is electric energy in motion. Christianity is not at all analogous to static electricity; its energy is not pent up like the electric charge of the atmosphere or of earth; there is no analogy between the spread of Christianity and the cataclysmic discharge of static electricity in a flash of lightning. The force that vitalizes the Church of Christ is rather analogous to dynamic than to static electricity. The Gospel is "the dynamic of God (δύναμις θεοῦ) which bringeth salvation unto all that believe."[1] Yes, Christianity is dynamic; its vital force is never at rest, but ever flowing, energizing, life-bringing. The very purpose of the Founder of Christianity was to vitalize, to increase life. "I am come that they may have life, and have it more fully."[2] What life? The life of grace, supernatural life whose dynamic is justice—i. e. grace—the wonderful "new creation", καινὴ κτίσις,[3] of St. Paul's theology. Jesus Christ came to convert the whole world from sin to grace; to bring men from non-life to life, and from life to fuller life. Were such converting, vitalizing power of the Gospel intended by the oracular cant of the "new theology," we should accept the analogy between the ever active energy of the Gospel and the *vis viva* of current electricity, nor should we hesitate at the idea that Christianity is dynamic. That idea is correct; it is Pauline,

[1] Romans 1:16.
[2] John 10:10.
[3] Galatians 6:15.

when expressive of the soteriology of Paul and not distorted by the inner consciousness of evolutionist theologians.

By the unscientific use of the term "dynamic", evolutionist theologians have ruthlessly distorted the Pauline dynamic of Christianity. Manifold are these distortions in the "new theology". However, all liberal Christologists are at one in pitying with a snug self-sufficiency, or defaming with an arrant sneer the Catholic doctrine of a fixed and unchangeable deposit of faith. Catholics, in very truth, fight for the "defence of the faith that has *once for all* been entrusted to the keeping of the saints."[4] They guard the Pauline dynamic; and will not allow that the faith has changed. The Church has been and ever will be true to St. Paul's last and solemn injunction to Timothy: "By the help of the Holy Spirit who is within us, guard thou the glorious *deposit* that has been entrusted to thee."[5] And so our faith is sneered at as static, a something dead or at a standstill. Yet it is most emphatically not at a standstill. The deposit of faith is completed, and will never be added to. True enough; but it is not, on this account, a static force. It were ignorance or arrogance, to liken the Catholic Church to a Leyden jar, charged with pent-up static power. For Catholic "faith energized by love"[6] is a dynamic force; it is never at rest, but is ever active and productive of phenomena that work for salvation.[7] The liberals show little knowledge of electrostatics, when they call Catholicity static.

What, then, does the liberal school of Christology mean by saying that Christianity is dynamic? Merely that it is ever changing with the multiform and manifold changes of consciousness in men. Here the liberals are wretched physicists. In electrodynamics, current electricity is one and the same energy, varying in voltage and amperage, but ever remaining the same physical energy; whereas the dynamic Christianity of modernistic theologians is as protean and kaleidoscopic as

[4] Jude 3.

[5] II Timothy 1:14.

[6] Galatians 5:6.

[7] In this matter of dynamic and static Christianity, see our studies, ECCLESIASTICAL REVIEW, September, 1913, p. 365; ibid., "Christological Errors", December, 1914, pp. 740 ff.; "A Harvard Christology", March, 1916, pp. 353 ff.; "Dr. Lake's Eschatology", June, 1916, pp. 732 ff.

are the systems of epistemology and psychology they have thought out and built upon.

2. *A New Form of an Old Theme.* Ever since the subjectivism of Kant laid the foundations for the vagaries of German idealism, this fluid-theory of a never fixed Christianity has had its defenders. The Königsberg professor of philosophy had already proposed his transcendentalism, 1770-1780, but had not yet issued the *Kritik der reinen Vernunft*, 1781, when Lessing broke ground for future speculation in the field of the evolution of religion. His work on the "Upbringing of Man", *Erziehung des Menschengeschlechts*, 1780, identified revelation with education; and postulated, as a first principle of thoroughgoing rationalism, the revolutionary and evolutionary assumption that advance in culture and education essentially constitutes a progressive development in God's revelation to the human race. The Old Testament and the New are mere phases of this evolution; later phases are seen in the steady progress of man's upbringing to a higher and still higher cultural, intellectual, and spiritual life. Lessing had already taken up the cause of Reimarus, and degraded the Saviour down to the low level of that monster of rationalism, the duped and duping eschatological Christ.[8] Small wonder is it, then, that six years later he undertook to evolve a Christianity more godly than what he rated to be the mere trumpery of the Gospels.

While Lessing strove to establish a theistic evolution of religion, the pantheistic tendency was evidenced by Herder. In his *Auch eine Philosophie der Geschichte der Bildung der Menschheit*, 1774, he explained the whole universe as one mighty organism, wherein nature and spirit were the two forces at work. His mature theory of religion as an evolution of spirit was presented to the world in *Ideen zur Philosophie der Geschichte der Menschheit*, 1784. Herder paved the way for the transcendentalism of Hegel, Schelling, Fichte, and their numerous brood. The history of man, whether in the religious or any other order of life, came more and more to be looked upon as a process of evolution.

[8] By the publication of the posthumous writings of Reimarus, *Fragmente des Wolfenbüttelschen Ungenannten*, 1774. Cf. "The Eschatological Christ", ECCLESIASTICAL REVIEW, June, 1915, pp. 738 ff.

3. *A Modern Variation on the Same Theme.* During the nineteenth century, says Dr. McGiffert,

> this evolutionary conception of nature and human history became everywhere dominant, and the older static notions in both spheres were almost completely crowded out. . . . The result is that all our thinking to-day proceeds largely along evolutionary lines. . . . The influence of the idea of evolution within the realm of religious thought has been simply tremendous. . . . Some still think to save morality and religion by exempting the conscience and the soul from the general process and ascribing them to the immediate creative activity of God. But others have found it all the grander to believe that the whole man has risen from below and has attained control of the very nature which gave him birth.[9]

Dr. McGiffert is a product of Union Theological Seminary; though he was also "made in Germany", receiving the degree of Ph.D. from the University of Marburg. Ordained to the Presbyterian ministry in 1888, he found it convenient to become a Congregationalist a year later. In this wise he escaped the heresy trial which his colleague, Dr. Briggs, faced in 1892.[10] After filling the chair of Church History for many years in the non-sectarian Union Theological Seminary, Dr. McGiffert succeeded Dr. Francis Brown, in 1917, as president of this home of rationalism. He teaches the non-sectarian ministers of the future that there has been no primitive revelation of God to the human race, but religion is a mere evolution from fetichism and other degenerate cult-forms. We quote the doctor's words:

> The belief in a primitive divine revelation, containing the eternal principles of religion and morality—a revelation which the old theologians made so much of—has been completely undermined. Now it is recognized that religion, like everything else, has developed from small beginnings, that fetichism and polytheism are older than monotheism, and that the latter has been due to the play and interplay of many and diverse forces.[11]

[9] *The Rise of Modern Religious Ideas.* By Arthur Cushman McGiffert (New York: Macmillan Company, 1915), p. 175.

[10] Cf. "The Christ of Union Theological Seminary", ECCLESIASTICAL REVIEW, September, 1916, pp. 318 ff.

[11] *The Rise of Modern Religious Ideas*, p. 178.

The belief in one true God "has been due to the play and interplay of many and diverse forces"! What a pretty, playful way of expressing the ugly theme that our very belief in one Supreme Power is an evolution from the animistic worship of ghosts or the totemistic cult of cows, cats, or still worse things! Is not our monotheism due to reason's dictate? No, there is not a scientific proof that satisfies Dr. McGiffert to establish the existence of God. Then how is Christianity saved from tumbling down in Union Seminary? By Ritschlian faith!

> The decision . . . belongs wholly to faith. Science may discover natural causes adequate to account for all observed phenomena, but the believer, if he will, may interpret them theistically, and no scientist can say him nay.[12]

Ritschlian faith is of the emotions, or of the will spurred on by the emotions; science is of the reason. Hence, no matter what science proves against the existence of God, it does not reach the emotions. In their free fling and unscientific revel the emotions postulate the existence of a Deity. Presto, "the believer, *if he will*, may interpret . . . theistically, and no scientist can say him nay"! True, reason may revolt; its concept of God may be that of any school of philosophy; but the emotions remain as free in the man of culture as they are in the Zulu, and reason need not shake off their *faith* in God. Such emotional, Ritschlian faith is the unscientific food that President McGiffert provides to the students of Union Seminary for the flock of their future pastures. They can prove nothing; but must needs go on urging, against reason's revolt, the purely emotional trust in a Deity. For President McGiffert says:

> Though they cannot prove God from evolution, they can and do interpret evolution in the light of God. Where this is the case, the belief in evolution may affect to a greater or less degree the conception of God, but it cannot destroy the conviction that he is.[13]

II. Not by the Pantheism of the Bross Lectures. Union Theological Seminary was the official seminary of the New York Pres-

[12] Op. cit., p. 179.
[13] Op. cit., p. 179.

bytery until the suspension of Dr. Briggs by the Presbyterian General Assembly, in 1893. Professing thereafter to be non-sectarian, it none the less was looked upon as Presbyterian, if anything, in the religious line. At his death, Dr. Francis Brown was president of both the New York Presbytery and Union Seminary. Moreover, the New York Presbytery still receives to licensure an annual batch of Union graduates, who have no more old-fashioned Presbyterianism than may be found in their professors. A similar state of things may be seen in Lake Forest College, the most prominent Presbyterian seminary of the Middle West. The *Bross Lectures* of this institution were founded, we are told in the preface to each volume of the *Bross Library*,

> to demonstrate the divine origin and the authority of the Christian Scriptures; and, further, to show how both science and revelation coincide, and to prove the existence, the providence, or any or all of the attributes of the only living and true God, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth.

It is significant that recent volumes of the *Bross Library* omit the words "infinite, eternal, unchangeable in His being, wisdom, power, holiness, justice, goodness and truth". More than a Ritschlian stretch of the imagination would be required that these divine attributes be applied to the pantheistic Absolute.

Some of the volumes of the *Bross Library* are free from pantheism, and follow the lines of conservative Protestantism. A brief mention of them will suffice. Mark Hopkins, *Evidences of Christianity*, has been published only in a presentation edition. Orr, *The Problem of the Old Testament*,[14] preserves prophecy and other elements of revealed religion. Thomas James Thorburn, *The Mythical Interpretation of the Gospels*,[15] effectively balks the attempts of radicals to foist a mythic Christ upon Christianity. *The Bible: Its Origin and Nature*,[16] by Marcus Dods, Professor of Exegetical Theology,

[14] *The Problem of the Old Testament considered with reference to recent criticism.* By James Orr, Professor of Apologetics and Systematic Theology, United Free Church College, Glasgow, *Bross Library*, vol. iii (New York: Scribner's, 1915).

[15] *Bross Library*, vol. vii (New York: Scribner's, 1916).

[16] *Bross Library*, vol. ii (New York: Scribner's, 1905).

New College, Edinburgh, conserves the Bible with a Ritschlian value-judgment that is satisfactory to the author. Frederick Jones Bliss, in *Religions of Modern Syria and Palestine*,[17] treats Muhammedanism sympathetically; but shows a Protestant bias against Rome. With arrant arrogance he flaunts the false decretals in our face, as if it were not now admitted to be sheer nonsense to begin the history of the supreme jurisdiction of Rome with those forged documents.

1. *Thomson and Evolution.* It is not clear that the *Bross Foundation* purposed such a book as *The Bible of Nature*, by J. Arthur Thomson, Regius Professor of Natural History, University of Aberdeen.[18] To explain all of the wonders of nature by evolution is far from defending "the divine origin and authority of the Christian Scriptures". Dr. Thomson favors abiogenesis, the evolution of the living from the non-living:

> If the dust of the earth did naturally give rise to living creatures, if they are in a real sense her children, then we understand better all the groaning and travailing, and what seemed only a development becomes an *evolution*.[19]

Even man is evolved from the pre-human, according to this defender of the "divine origin" of the fact narrative of Genesis. Prolonged gestation and infancy saved us from being monkeys:

> As to the actual origin of Man, we can only say that facts point to his natural evolution from an ancestral stock common to him and to the anthropoid apes. He probably arose by a *mutation*, that is to say, by a discontinuous variation of considerable magnitude. . . .[20] *Prolonged gestation* would perhaps help the development of the brain; and *prolonged infancy*, characteristic of human offspring, would help the growth of gentleness.[21]

2. *Pantheism of Bross Library.* Since the *Bross Foundation* is used to spread the evolution theory of Dr. Thomson, we are

[17] *Bross Library*, vol. v (New York: Scribner's, 1912).
[18] *Bross Library*, vol. iv (New York: Scribner's, 1917).
[19] Op. cit., p. 132.
[20] Op. cit., p. 192.
[21] Op. cit., p. 195.

not surprised to find that the fund contributes to the support of nondescript pantheists. The *Bross Lectures* for 1911 were on *The Sources of Religious Insight*, by that pantheist of the romantic school, Josiah Royce.[22] And another romanticist, Dr. Henry Wilkes Wright, Professor of Philosophy in Lake Forest College, has delivered the *Bross Lectures* for 1916, and published them under the title *Faith Justified by Progress*,[23] so as to " prove the existence, the providence, or any or all of the attributes of the only living and true God " by reducing Him to the lowest common denominator of things as they are —pantheistic Being, or Universal Will. This romanticism fittingly follows the riotous orgies of Nietzsche's Universal Will, which were most sympathetically set forth by Dr. J. Neville Figgis, in the *Bross Lectures* for 1915, under the title *The Will to Freedom, or the Gospel of Nietzsche and the Gospel of Christ.*[24] All this pantheism is published under the seal of the *Bross Library*, whose motto is: " Emitte lucem tuam et veritatem tuam "! These variations of the Absolute are intended to prove " the only living and true God, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth ".

The pantheistic Universal Will of Dr. Wright is somewhat akin to the World Will of Schopenhauer, and to the over-individual Will of the voluntarism of the late Dr. Münsterberg.[25] Indeed, it is startling to find how many and varied are the systems of philosophy in the synthesis or hodgepodge of Dr. Wright. From Kant is drawn the " transcendental unity of apperception "—the starting point of Royce, who seems to have been Wright's guiding spirit. Hegel and Schelling come in for praise. The *ideas* of Plato are resuscitated. Glowing tributes are bestowed upon the pragmatists, James and Dewey. The whole thing is a hopeless jumble of pluralism and monism. God is Universal Will, " the guiding spirit of social progress, the leader in the work of human betterment, who *strives and*

[22] *Bross Library*, vol. vi (New York: Scribner's, 1912). Cf. " Dr. Royce and the Beloved Community ", ECCLESIASTICAL REVIEW, November, 1916, pp. 573 ff.

[23] *Bross Library*, vol. ix (New York: Scribner's, 1916).

[24] *Bross Library*, vol. viii (New York: Scribner's, 1915).

[25] Cf. " Dr. Münsterberg's Voluntarism ", ECCLESIASTICAL REVIEW, April, 1917, pp. 419 ff.

suffers with us in the cause of universal evolution." [26] There is no future life of human persons who are distinct from Universal Will; no reward of the individual for service of his Creator; only a sort of a continuity in Universal Will—the More of the same quality, according to William James:

> The future life, as an occasion for reward or punishment, has ceased to interest the modern man or move him to action. . . . The future life is the existence of a spiritual community,[27] made up of those persons who during the period of their earthly existence labored faithfully for the universal good, and who, after death has removed them from the earthly scene, constantly inspire men to deeds of heroism and self-sacrifice in the service of society.[28]

When the individual will does an heroic deed for society, it " is no longer the servant of a bodily organism "; it is not now an individual will; " it has realized its potential universality . . . become an expression of the Universal Will, manifesting itself through the multitude of individuals, and is destined to participate in the realization of the universal good." [29] For " God himself is not exempt from the suffering and self-sacrifice essential to personal development . . . makes the greatest sacrifices, suffers the most intense pain ". Hence the more a man suffers, the more " does he increase his personal reality, since his very suffering and sacrifice gain him entrance to the fuller and more comprehensive life lived by God; his very pain and privation admit him into fellowship with God, into permanent union with the Supreme Reality." [30]

To render still more ridiculous this mix-up of pantheistic monism with pluralism, Dr. Wright ends by the suggestion that the Society for Psychical Research may have discovered his " spiritual community " of heroic wills that manifest Universal Will.

WALTER DRUM, S.J.

Woodstock College, Maryland.

[26] *Faith Justified by Progress*, p. 281.
[27] The Beloved Community, the Absolute of Royce.
[28] Op. cit., p. 280.
[29] Op. cit., p. 258.
[30] Op. cit., p. 256.

Criticisms and Notes.

PASTOR HALLOFT. A Story of Clerical Life. Longmans, Green and Company, New York. 1918. Pp. 295.

Who is—or was—Pastor Halloft? The reviewer may not solve the riddle. Nor would he if he might; for why take from the reader the zest of guessing? To many, of course, the process of conjecture will doubtless be short and easy, since, knowing him in the flesh, as they do or did, they will at once recognize under the more or less symbolical appellation the unconcealable identity of the original. Those, on the other hand, who for the first time are here introduced to Halloft would be little enlightened by the mention of his proper name. Anyhow, Father Halloft is or was a very real personage, the type, though not without limitations, of a true man and a true priest.

After finishing his university studies in law, young Halloft, while taking part in some military manœuvres, had been seriously wounded —spitted through the chest on a comrade's bayonet. Recovering, seemingly by miracle, he gave up his legal aspirations, entered the seminary, was in due course ordained, and having served at short intervals several curacies, was placed in charge of a country parish, which at the time was on the road to collapse. How he rebuilt the ruins, revived, reformed, developed, perfected the moribund organization; how by his untiring efforts new missions and parishes sprang up in the adjoining districts, while other sheep not of his fold were gathered to the Master's flock—these are the roots, or, better, the stem and branches of a story which, in so far, might be duplicated in the lives of many other Catholic priests.

The unique interest, however, of the present story grows and grips the reader as he watches the burgeoning, while its particular force and value impress him as he gathers in the fruitage. For it is understating the truth to say that the story is a synthesis of pastoral theology. But let this be rightly understood. There is no question here of a dry-as-dust manual of either science or art. It is an intensely human, though withal priestly, document — a story genial, gentle, graceful, of a real priest's life; the labors, ideas, theories, successes, and failures of a priest who, because he was and dared to be a man, had in him a sound and solid basis of priesthood. There was much of Saul of Tarsus in Halloft, and for this same reason there was all the more in him of the Paul of Corinth. Dominated through and through by the priestly ideal, he spent himself for the well-being of his people and his other human brethren who chanced to be strangers at his gate. His outlook on man was all-embracing and his heart was as big in compass as his eyes were wide in their range of vision. And so it was

that whatever touched the welfare of his flock and their environment —the things of the home, the street, the shop, the trades, the professions—nothing, if it was in the best sense human, was foreign to him.

A priest's life inspired by these ideals and filled by so many and such varied activities could not fail to be of interest to his brethren; and had he noted down his experiences and narrated them himself, the autobiography would no doubt have been both instructive and inspiring. Fortunately, however, he wrought the story unconsciously into the mind of a friend, one who knew him as did no other man on earth; knew his faults and limitations no less than his virtues and endowments; and one who, together with this intimate knowledge, possesses the gift of sympathetic insight, as well as the art of apt and graceful expression. It is the story of Halloft told by this friend that is given us in the present volume.

The writer has taken the facts not so much for their biographical significance as for their suggestiveness of principles and methods. The incidents as they occur give birth to the discussion of truths and theories which eventuate in the norms of priestly wisdom and life. There is, however, no preachiness in it all. A spirit of pleasing humor, quickened not infrequently by genuine wit, pervades the story. Illustrations of this would here be given had not the managing editor limited the reviewer. Nevertheless, attention may be called to the chapter on the saving grace of tobacco as the setting of a particularly genial discussion; and to the chapters on retreats for religious, on clerical training, and on ecclesiastical titles, as embodiments of eminently sane thoughts which, while penetrating, are nevertheless both true in sentiment and kindly in manner.

Perhaps those who knew the original of Halloft may look for more shadows in the picture of his life than they will notice here. On the other hand, as was observed above, the failures, if not the failings, of the man—of these he had less than his share—are not passed over. For Halloft failed at times, as do humans generally. He failed when he tried to work a miracle; he failed when he fought his own tobacco habit; he failed when, with an end that seemed to justify the means, he took up the lumber business. These failures are of course duly noticed in the present chapters. The purpose, however, and the interest of the narrative are not biography nor criticism, but the illustration of priestly principles and life. And in this respect the story leaves nothing to be desired.

We began with the query, Who is Pastor Halloft? We may end with another—Who is the friend that tells the present story? *Quis est qui adhaesit ei?* But here, likewise, we may not take from the inquirer the pleasure of the chase; surmising, however, as we may, that, since the trail is plain, the hunt will not be long.

HIS ONLY SON. The Truth of the Divinity of Christ. By William Robison, S.J., Professor of Theology, St. Louis University. B. Herder Book Co., St. Louis and London. 1918. Pp. 203.

In a previous volume entitled *Christ's Masterpiece*, a review of which was given in last month's issue, Father Robison treated of the Church as a Divine institution. The intrinsic constitution, properties, marks, and history of the Church are evidence, he proved, of the fact that she was and is Christ's masterpiece. In the volume at hand the aim is to show that the Master Builder was and is truly, really, and substantially God, the Son of God, the Word made Flesh. The new volume, like its predecessor, comprises a course of six lectures delivered by the author in the chapel of St. Francis Xavier, St. Louis, Mo. The lectures treat in succession six aspects and constituents of the argument for Christ's Divinity. First, the demonstrative value of the testimony of St. John the Baptist is established. Secondly, the integrity and genuinity of the archives, the Gospels, are vindicated. Christ's claim to His own Divinity and the well-known dilemma sometimes attributed to Rousseau, which that claim includes, the confirmation from prophecy, the testimony of the Fathers—these points are then in turn developed and their probative force educed.

The treatment of a subject that has been wrought over and over countless times by previous hands leaves, of course, little scope for originality of argument. Nevertheless the familiar truths may be presented in a new and even, in respect to their attire, a more vivid light. And in this freshness of presentation lies of course the first claim of these lectures on the reader's attention and interest. Moreover, one recognizes as one peruses the familiar lines of argument, that the author has turned their light upon the more or less specious sophistry to which they have been exposed by recent rationalism. His confidence therefore in their abiding and undiminished efficacy is doubly assured. Especially valuable in this connexion is the lecture on the "Archives of Truth". Every one who has made the attempt knows how difficult it is to present in an interesting manner the proofs for the historical value of the Gospel record. Usually the line runs into a dry-as-dust catena of patristic passages. Papias, Irenaeus, Justin, march with unbroken step, each bearing a text of testimony. Father Robison is to be congratulated for having clothed the bones of a venerable argument with flesh and blood and galvanized its vitality.

THE MYSTICAL LIFE. By Dom S. Louismet, O.S.B., author of "The Mystical Knowledge of God". P. J. Kenedy & Sons, New York. 1917. Pp. xxiv—128.

When the author of this little treatise had gathered the materials for the work, chancing to meet the late Bishop Hedley, he spoke to that experienced master of the spiritual life of his intention to write something on Mysticism. He was told in reply: "There is too much already written on the subject". Probably many, if not most readers of the title above will share the Bishop's opinion, for the number of books on mysticism is large enough to make a sizable library. However, just as the eminent prelate when he had learned Dom Louismet's plan and method became interested in the proposed undertaking, so, too, it may well be that those who peruse the present execution thereof will recognize that what is here said upon a familiar topic is eminently worth while, and that, especially when regarded in its character as a portion of a larger program, the book is an important addition to the literature of the subject.

In a preceding volume the author treated of the Mystical Knowledge of God. That work is introductory, though not essential, to the one at hand. Mystical Life includes Mystical Knowledge, but embraces a wider range of the soul's activities and a fuller and more intimate communication of divine gifts, although in its essence and in its attained perfection it is simple, being in this respect the temporal anticipation of the Eternal Vision; it can be grasped and explained by our finite and sense-laden intelligence only when split up and analytically drawn out, even as the white light of the sun is disparted by the prism into various elementary colors. The analysis may be effected either on the scholastic method, and then we get Mystical Theology; or more discursively with fuller amplification and literary illustration. To the latter type of work belongs the book before us, the scholastic method and structure being here filled out and clothed in a simple and easy-flowing style. The mystical life is thus seen to be not something so mysterious and difficult as to be the privilege only of heroic saints, but an experience in which every faithful soul may share according to the measure of its abnegation of sensuality and its determination to love God supernaturally, supremely, and consistently. Indeed genuine mysticism as a state is simply the love of God, and mystical theology is the systematized explanation of how that love is to be purified of sensuous infiltrations, fostered, developed, and consummated. All this is admirably set forth, and brought within the range of the average Christian intelligence by the present author.

Perhaps those whose reading has extended into the misty regions of the pseudo-mystical literature of recent times would like to find in

these pages some reference to the latter class and style of treatment. For the benefit of such readers it may be noticed that the writer has reserved for future consideration what may be called the *Antithesis of the Mystical Life.* His program therefore contemplates an all-round and up-to-date exposition of Mysticism. The initial portion on Mystical Knowledge has met with remarkable success. A no less merited welcome may be augured for the present instalment.

BEAUMARCHAIS AND THE WAR OF AMERICAN INDEPENDENCE. By Elizabeth S. Kite, Diplome d'instruction Primaire-Supérieure, Paris, 1905; Member of the Staff of the Vineland Research Laboratory. With a Foreword by James M. Beck, author of the "The Evidence in the Case." Two volumes. Illustrated. Richard G. Badger, Boston, Mass. 1918. Pp. 308 and 306.

It would be overstating things to say that Miss Kite has discoveret Beaumarchais. The two pages of bibliography appended to the second volume of the present work would give one pause before making so sweeping an assertion. And yet, seeing that the bulk of the material upon which the story of this singular personage is based, is to be found for the most part in State papers and memoranda and diplomatic correspondence, which moreover are extant in French alone, it may be safe to say that in the present work American readers will for the first time make acquaintance with a hero to whom this country owes, in a larger measure than has hitherto been recognized, its liberty and independence as a nation. Perhaps, indeed, to the majority of Americans Beaumarchais is either a mere name or at most an appellative of the author of *The Barber of Seville* or *The Marriage of Figaro.*

In the volumes before us we are introduced to one of the most remarkable personalities which France, so prolific in men of genius, gave to the world in the eighteenth century; while through the same medium we come to learn almost for the first time of the heroic activities of Beaumarchais in bringing about America's national independence. Endowed by nature with wonderful gifts of mind and body, the youth Caron de Beaumarchais (1732-1799) rose from the bench of a watchmaker to a position of intimacy in the household of Louis XV, and thence to higher offices of trust under the crown. A born musician of distinction, he was likewise one of the greatest men of letters of his age. For, as Mr. Beck observes, Beaumarchais as a litterateur was not surpassed in brilliancy by Brinsley Sheridan; as a publicist, he was another Junius; as a financier, there was something in him of a Harriman; as a secret emissary of the French Government, he might be compared to Sherlock Holmes, and as a diplomat to Talleyrand.

The interest of the present biography is in the main twofold. In the first place it gives us an intimate portraiture of a very remarkable, a very human personality; a personality indeed to whom nothing that was human was alien, and a portraiture so strikingly vivid that the beholder can hardly rid himself of the suspicion that he is admiring a figure of romance rather than a hero of history. Nevertheless, as you study the work more closely and come to realize that the materials whereof it is composed are all derived from indisputable sources, state documents and memoirs, and intimate personal and domestic correspondence, it shows itself more and more to be a faithful transcript of a personality that could no more falsify than it could conceal itself and that what the present author has done has been mainly to allow Beaumarchais to reveal himself. The writer indeed insists that she has made no attempt to set him forth as an ideal hero, faultless and blameless, but to paint him as he was, full of violent contrasts, of limitless resource and energy, raising constantly about him a whirlwind of opposition, loved by his friends, hated by those whom he outstripped in the rapidity of his advancement; plunging from one gigantic enterprise into another; never at rest; ready at all times to come to the aid of distress which presented itself in any form; entering with sympathetic interest into the minutest details; always with time for everything; but above all, with persistent determination, demanding justice and in the pursuit of this aim rousing the antagonism of all classes, attacking fearlessly time-honored institutions—literary, social, and judicial—so that he becomes one of the most powerful undermining forces which finally brought about the collapse of the old regime.

The present reader would of course like to know the attitude of Beaumarchais to the supreme and ultimate issues of life, his religious convictions and habits. On these most vital topics the work throws no light, possibly because it did not fall within the scope of the biography, or more probably because Beaumarchais, in pursuit of his brilliantly flashing ideals, his ambitions, and absorbing allurements, found no time or interest for eternal values. That the latter was the case is easily inferred from an occasional observation touching religious practices, but still more from the fact that Beaumarchais was engaged at the close of his life in issuing a special edition of the works of that archprince of infidels, Voltaire.

Aside, however, from its general biographical interest, the chief value of the present work lies in the light it throws on the indefatigable labors of Beaumarchais in behalf of the American Revolution. It was due chiefly to those labors that the insurgent Colonies became supplied with munitions and other necessaries without which the War of Independence would have been impossible. It was Beaumarchais,

practically alone, who succeeded in inducing the French Government to allow him to gather from the arsenals of France, to manufacture and to ship across the Atlantic the arms and supplies indispensable for the American Revolution. The story of his untiring efforts in this direction, the opposition they met with, at home, in England, and in our own country, reads like a romance, hardly less tragic than lyric, not to say epic, and forms some of the most absorbing chapters of the volumes before us. Not the least pathetic element in the story is that which touches upon the ingratitude, not unmingled with injustice, shown by America toward this magnanimous Frenchman. In financial return the great debt has never been repaid. In terms of gratitude, it has been even less acknowledged. The aid which America is lending to France in the present crisis is, from a national, if not from a personal point of view, an approach toward a balancing of accounts. The work at hand will have accomplished much if it make America aware of what she owes and what she has returned, or rather not returned, to France.

ACADIE. Reconstitution d'un Chapitre perdu de l'Histoire d'Amerique. Par Edouard Richard. Ouvrage publie d'apres le MS. original par Henri d'Arles. Tome i, pp. 450; tome ii, pp. 518. Boston, The Marlier Publishing Co.

It not unfrequently happens in history that those who are made to suffer injustice and persecution by the mighty are also made to appear in the wrong before the world. Of this twofold injustice the peaceful settlers of Acadia have long been the victims, their deportation having been defended as a severe, but just, punishment of treachery and disloyalty. History is very slow in revising and reversing its verdicts, and in many cases lies are perpetuated through centuries without even so much as a suspicion of the real condition of things being aroused. In the case of the hapless Acadians the vindication came with comparative dispatch. And this vindication is complete and overwhelming.

Edouard Richard, a descendant of those early settlers, smarted under the imputation of disloyalty with which their name was branded and devoted his talents to the rehabilitation of their memory. He collected an abundance of historical evidence which clears the name of the misjudged Acadians before the tribunal of history. This evidence lies before us in two volumes of generous proportions. The whole has been retouched and recast by the more skilful hand of M. Henri d'Arles, who has also added some further documents that escaped the original author.

A lost chapter of American History this sad episode has been called; well, there were persons who had a reason to wish that this story should not be told, but, if possible, forgotten. Others were equally or more interested in the tale being told plainly and honestly. Thus the lost chapter is restored to its legitimate place in history. That some reputations suffer by this disclosing of the facts as they really were, cannot be helped. It is poetic justice, and truth will leak out some time.

What we gather from the formidable array of documentary testimony is this. The Acadians, after they had been turned over to the English government, were faithful to their new masters and only asked not to be compelled to bear arms against the French and their former allies. Of disloyalty and treachery there is not a shred of evidence. The deportation was an act of arbitrary power and of uncalled-for cruelty. Nor can the Government be entirely exculpated from all complicity in this odious act of one of its officials. This verdict is final, for it is not based on airy deductions, but on unimpeachable documents, largely of an official character. On several occasions the author corrects the hasty conclusions and prejudiced views of Parkman, who neither had access to all the pertinent documents nor always read in a right sense those that were under his hands.

One's heart warms and at times becomes stirred to indignation as one reads the tragic and pathetic story of these artless peasants driven from their happy homes and scattered among strangers. The separation of the families was not intended, but occurred on account of the haste with which the nefarious order was executed. As a matter of fact, in the confusion of the enforced embarkation no attention was paid to family ties, and thus much needless suffering was caused. Possibly, an unreasoning fear may somewhat attenuate the guilt of the odious measure, though the author attributes it to much baser motives. Whoever has broad humanitarian sympathies should reread the story in this revised version. He owes it to the memory of those unfortunate exiles whose cause has been deliberately misrepresented.

The external make-up of the two volumes is exceptionally fine. In more than one sense will this splendid work be an ornament for any library. It may be well to remark that there exists an English adaptation of Richard's manuscript, in its unrevised form, by the Rev. Fr. Drummond, S.J.; but, though excellent in its way, it lacks the flavor and charm of the original text.

ARAM AND ISRAEL, or The Aramaeans in Syria and Mesopotamia. By E. G. H. Kraeling, Ph.D. New York, Columbia University Press. 1918. Pp. 171.

This scholarly volume forms part of the Columbia University Oriental Studies, a fact which, taken by itself, gives it a standing in the world of letters. But even without such a background it would speedily attract the attention of the learned, for its merits are quite apparent. It combines features not often found together, bold speculation tempered by a cautious conservatism. The nature of the subject calls for frequent conjecture, since the data for a history of the Aramæans are extremely meagre. Recent excavations throw an occasional fitful gleam on one or the other event, but numerous questions concerning the origin and the migrations of this interesting people still remain shrouded in impenetrable darkness. Under such circumstances, conjecture, if not fancifully indulged in, has a legitimate function to perform. Whatever information may be gathered from the inspired records, the author is careful to utilize, being far from that supercilious attitude of many modern scholars who imagine that whatever the Bible has to say on historical matters is bound to be wrong and must certainly be contradicted. From the available sources, the author thus constructs a history which, though in parts uncertain and full of gaps, as a whole seems quite plausible and in agreement with what we know for certain.

The subject matter is one that appeals in a particular manner to the student of religion; for the Aramæan tongue or dialect was of supreme importance for the spread of Christianity. It was destined to become the medium of the Christian revelation, as it was the language of Christ and his apostles and of the early Christian Church. Without it the rapid propagation of the Christian revelation in the Orient would have been impossible, just as it would have been impossible in the Western World without the Greek. But that the Aramæan might become such an appropriate vehicle of revealed truth, the peoples that used this tongue had to be scattered through the Orient and robbed of their national independence. Clearly we see the finger of God in the history of this nation, which was privileged to furnish the vessel in which divine truth, entrusted to Israel, should be presented to the world. To Israel and Aram, then, the world owes a tremendous debt.

The Biblical student will welcome this fascinating study, supplying in small compass much condensed information and introducing him to all the names famous in Oriental lore. Its conservative scholarship and reverential tone make it particularly recommendable.

C. B.

Literary Chat.

Probably many of the clergy will have found Father Reuter's *Sermons for Children's Mass* a suggestive help in emergencies. *Anecdote Sermonettes for Children's Mass* is a more recent collection by the same writer which will doubtless prove itself no less available and practical. Fr. Reuter's method is eminently sane from a psychological point of view, and, what is more, it has the endorsement of the Greatest of Teachers inasmuch as He who spake as never did man, always employed the method of teaching by example and story. If without parable He spoke not to the multitudes, He surely must have used stories to convey to the children whom He met the truths of His Kingdom.

Of course there are stories and stories, and the value and appreciation of them varies greatly both with the instructor and the instructed. In the case of the present *Anecdote-Sermonettes* the stories are truly very pretty; they possess illustrative power and interest; and if each will not appeal to everyone, the collection is sufficiently ample to admit of selection. There are Sermonettes for the leading festivals of the year—nine in all, averaging about ten pages each. Besides its suggestive value for the preacher and teacher, the booklet provides very useful and attractive reading for children. (Baltimore: John Murphy Co.)

The Catholic Social Guild (London) has made students of social problems its debtor by the *Studies in Social Reform* which it has issued. These are highly valuable opuscules on the problems of the times, especially those confronting the social worker in large centers: such as destitution, sweated labor, the housing problem, the drink question, eugenics, Christian feminism. All these topics are treated by experts, and the Studies of them contain much sane theory and sound practical wisdom.

The Guild has recently begun to issue a series of small brochures designed as introductions to the social questions mentioned above and to other additional topics. Four of these excellent booklets have thus far been published. The titles are: 1. *The Church and the Worker*, by V. M. Crawford; 2. *The Gospel and the Citizen*, by Fr. Martindale, S.J.; 3. *Questions of the Day*, by Fr. Keating, S.J.; *Outlines of Economics*, by Fr. Lewis Watt, S.J. The general title of the series, *First Text-Books*, suggests the scope of these brief studies, namely to serve as short manuals in schools and colleges. They could be used to no less advantage in our seminaries. The bibliographical references are serviceable in this connexion. The pamphlets, which are neatly made, may be obtained from the B. Herder Book Co. (St. Louis, Mo.).

As a consequence of the urgent need just now for increasing the products of the soil, textbooks and manuals of general instruction pertaining to these things are multiplying apace. One of the most recent additions to this kind of literature is *First Principles of Agriculture* (American Book Co., New York). The book comprises the chief topics of farming, and the mode of treatment, while elementary, is fundamental, well illustrated, simple, and clear. It is a model textbook for use in rural schools. A priest located in the agricultural district needs, for more reasons than one, to be conversant with the farmers' pursuits and opportunities. He will find such information clearly summarized and conveniently arranged in this attractive little volume.

The Commission appointed in October, 1914, by the Knights of Columbus to examine into the sources and procedure of the propaganda of religious bigotry that has in late years spread over this country, has recently given to the world the results of its investigations. In a strongly bound volume comprising some 160 pages the Commission issues its reports for the years 1915, 1916, and 1917. The publication is a tribute to the faith, loyalty, and intelligent zeal of the Knights, and to the earnest and well-directed labors of their Commission.

The book, moreover, contains a mass of valuable information conveniently summarized concerning the anti-Catholic movement, and should therefore receive a country-wide circulation.

If one is looking for an answer to the charge of disloyalty so often leveled at the Church, it can be found in the *Handbook of the National Catholic War Council*, published by the authority of the Administrative Committee of Bishops, and recently issued from the National Headquarters, Washington, D. C. (930 Fourteenth St., N. W.). As Cardinal Gibbons states in the Preface, the *Handbook* is primarily written for the purpose of describing in brief outline the causes which brought the National Catholic War Council into being and the problems which face the Catholic Church in the United States during the present war. Secondarily, the booklet, while enlightening and stimulating the Catholic body to whole-souled coöperation with its leaders, may help to silence, it is hoped, the calumnies concocted by the bigots.

Martyred Armenia is the title of a small pamphlet, containing fifty-two pages, in which the sad fate of that unhappy country is told with all the signs of reliability. The author is a Bedouin and a lawyer of Damascus, named Fa'iz el Ghusein. The atrocities described by this eye-witness are too horrible to be here rehearsed. Indirectly, the Powers of Europe are responsible for the outrages, because, as the author asserts, they have encouraged the Turkish Government to these deeds, since they were aware of the evil administration of that Government and its barbarous proceedings on many occasions in the past, but did not check it (p. 52).

Deeds of heroism are not the exclusive property of any one nation. They spring from that soul of goodness which binds all humanity into a world-wide brotherhood; and therefore the *Portraits de la Belle France*, which M. Maurice Talmeyr has collected in his charmingly written volume, will elicit universal interest. This is all the truer because they represent types of heroism drawn from many classes and avocations—the nobility and the masses, the rich and the poor, the officer and the private, the farm and the shop. There are thirteen of these portraits, and they are all as inspiring as they are happily drawn. The volume, now in its third edition, is attractively made by Perrin et Cie (Paris).

The Lenten discourses delivered by the Abbé Thellier de Poncheville in the church of Notre Dame, Montreal, during the Lent of 1917, are collected in a volume of 225 pages, entitled *Dans l'Épreuve*, which is issued by Bloud et Gay (Paris). The same publishers issue *Guerre et Patriotisme*, a timely study of a thorny subject, by the Bishop of Agen. It contains many valuable *doctrines et conseils pratiques*.

Le Morale Français is a collection of *Lettres aux Catholiques Neutres*, by M. François Veuillot, the purpose of which is to manifest to the world outside of France how her people have "reacted" both against the attacks from beyond and to the vicious elements within her own organism. The author's name is a guarantee both of sound thought and of graceful expression (Paris, Bloud & Gay).

There is nothing more insipid than literature of propaganda, though this propaganda may be in the service of a just and noble cause. Its insistence wearies and finally irritates, and may end by defeating its own laudable purpose. Proportion and tact are essential for the successful carrying on of a propaganda, and both of these are but too frequently absent in the literature devoted to this purpose. *Lettres aux Neutres sur L'Union Sacré* (Par Georges Hoog. Paris, Bloud & Gay) does, in part, come under these strictures, though the object of the author is, in every respect, praiseworthy. Harping on one string grows monotonous, and we have heard this tune *ad nauseam*. There is no outlook, no horizon; the argument moves for ever in the same narrow circle. For one who is not "fed up" on this kind of literature, the book may prove interesting.

La Guerre qui passe (Par Charles Le Goffic; same publisher as the above) is of a different type. It re-

lates incidents and tells of persons. And to persons and incidents always some interest attaches. One of the most idyllic stories is that of the birds at the front. It is full of charm of a rare kind and gives a human touch to the war. Humor and pathos brighten these pages and soften the gloom that would naturally hang over a war book. Heroism and hope quiver in every line, and the dominant note is a subdued cheerfulness. There is nothing morbid about the book, which, consequently, furnishes wholesome and inspiring reading.

The leading article in the July issue of the *American Journal of Theology* contains a rather interesting paper by Professor Andrew Harvey of the Chicago University on "Martin Luther in the Estimate of Modern Historians". The article shows considerable acquaintance with the recent Luther literature, both in German and English, and illustrates quite well the several points of view that differentiate the various groups into which that literature may be classified. The writer evidences an intention to be just in his treatment of the two leading Catholic authorities in the field, Denifle (with his continuator, Weiss) and Grisar, and on the whole recognizes that "even among Roman Catholic historians progress [toward impartiality and scientific treatment] has been made"(!).

He admits, of course, the immense erudition of Denifle, though Weiss, he thinks, is "wholly unfitted", because of "strong religious bias", to present "an objective view either of Luther or of the Protestant revolt". Grisar's "biography of Luther", Professor Harvey confesses, "displays a moderation, an absence of polemical passion, which is greatly to the credit of its author. Notwithstanding the fact that Grisar is always loyal to Catholic doctrines and practices, notwithstanding the fact that all his judgments are more or less warped by religious bias, yet it may be safely affirmed that no more scholarly, no more fair-minded, no less biased consideration of Luther has ever issued from the ranks of Catholic scholarship."

Elsewhere the writer goes farther and admits that Grisar's *Luther* "presents the most elaborate effort to trace and interpret Luther's psychological development that has thus far been given to the public". Notwithstanding such avowals of the scholarship manifested by Denifle and Grisar, one cannot help smiling at the writer's quick and keen discernment of "religious bias" as marring the vision of Catholic writers when he never discovers any bias as dimming the sight of the other critics of Luther whom he reviews (for instance, Harnack). How seldom in such matters does it seem possible to cast first the beam out of one's own eye before venturing on the delicate task of extracting the mote from our brother's eye.

An Altar Boys' Chart for Serving at Mass and Benediction, which seems to meet almost every possible requirement, has been arranged by Mr. Bernard Skupen. The responses, in phonetic spelling, are printed in bold black type and the instructions for the server in the case of the Mass in rubrical and for Benediction in small black. With its aid a priest or a Sister should have no difficulty in teaching even the small boy how to serve decently and devoutly at the altar. The Chart is issued at a nominal price, by the McCarthy Printing Co., 415 W. 8th St., Los Angeles, Cal.

M. Pierre Lhande, the well-known author of *Mon petit Prêtre*, previously reviewed in these pages, knows how to send the shaft of winged words right into the soul of his compatriots. That the French respond to his inspired utterances is apparent from the multiplying editions of his *Au Prix du Sang*. The book is an appeal to the youth of his country, a pleading with their ancestral chivalry, but above all with the spirit of their faith—that they be *pas une jeunesse frivole, égoiste et jouisseuse*, but rather *une jeunesse vigoureuse, chaste et sacrifiée*. If the French manhood is responding to these pleadings of Pierre Lhande and men of his mold, there would seem to be a great future in store for Catholic France (Paris: Gabriel Beauchesne).

Books Received.

THEOLOGICAL.

His Only Son. The Truth of the Divinity of Christ. By William Robison, S.J., Professor of Theology, St. Louis University. B. Herder Book Company: London and St. Louis. 1918. Pp. 203. Price, $1.25.

Polysema sunt sacra Biblia. Auctore Fr. Nicolao Assouad, O.F.M., Lect. S. Scripturae. Typis Op. S. Augustini, S. Maritii in Helvetia. 1917. Pp. 84.

Sermons and Lectures on Foreign Missions. A Collection of Sermons, Lectures and Sketches on the Catholic Missions. Edited by Anton Huonder, S.J., assisted by other collaborators of the Society of Jesus. Adapted from the German by Cornelius Pekari, O.M.Cap. Volume I. Pp. 175. Mission Press, Techy, Ill. 1918.

Dans l'Épreuve. Par l'Abbé Thellier de Poncheville, Aumônier Militaire. Carême de Guerre, Prêché a Notre-Dame de Montréal, 25 Février—8 Avril 1917. Bloud & Gay, Paris. 1917. Pp. 227. Prix, 3 *fr.*

PHILOSOPHICAL.

Questions of the Day. By the Rev. Joseph Keating, S.J., and Dom Anselm Parker, O.S.B. Catholic Social Guild. B. Herder Book Co.; London and St. Louis. 1918. Pp. 48. Price, 15 cents.

The Gospel and the Citizen. By C. Martindale, S.J. Catholic Social Guild. B. Herder Book Co.; London and St. Louis. 1918. Pp. 48. Price, 15 cents.

Le Moral Francais. Lettres aux Catholiques Neutres. Par François Veuillot. (*Publication du "Comité Catholique de Propagande française à l'Étranger.*) Bloud & Gay, Paris et Barcelone. 1918. Pp. xxiv—278. Prix, 3 *fr.* 50.

Guerre et Patriotisme. Doctrines et Conseils Pratiques. Par Mgr. Sagot du Vauroux, Évêque d'Agen. Bloud & Gay, Paris. 1918. Pp. vi—269. Prix, 3 *fr.* 50.

HISTORICAL.

Aux Paysans du front! Par G. Mugnier, Paysan du Front. Préface de M. François Veuillot. Bloud & Gay, Paris. 1918. Pp. 182.

Portraits de la Belle France. Par Maurice Talmeyr. L'Héroïsme pendant la Guerre: Le Comte de Pelleport.—Un Petit Libraire Parisien.—Le Général de Grandmaison. — Un Garçon de Ferme.—Jean-Marc Bernard, Dauphinois.—Un Employé de Commerce.—Sœur Ignace.—Un Camelot du Roi.—Le Capitaine de Visme.—Un Prêtre-Soldat.—Le Commandant Touchon.—Guynemer.—Familles de France. Troisième édition. Perrin & Cie., Paris. 1918. Pp. xvi—245. Prix, 3 *fr.* 50.

MISCELLANEOUS.

Catholic Home Annual for 1919. Thirty-sixth year of publication. New York, Cincinnati, Chicago: Benziger Brothers. 1918. Pp. 85. Price, 25 cents.

Children of Eve. By Isabel C. Clarke. New York, Cincinnati, Chicago: Benziger Brothers. 1918. Pp. 407. Price, $1.35 *net.*

First Principles of Agriculture. By Emmet S. Goc, Late Professor of Horticulture, University of Wisconsin, and D. D. Mayne, Principal of School of Agriculture and Professor of Agricultural Pedagogics, University of Minnesota. Revised. American Book Co., New York, Cincinnati, Chicago. 1918. Pp. 272. Price, $0.96.

Elenco Alfabetico delle Pubblicazioni Periodiche esistenti nelle Biblioteche di Roma e Relative a Scienze Morali, Storiche, Filologiche, Belle Arti, Ecc. Con saggio di Indice Sistematico per quelle dedicate a discipline teologiche bibliche e Orientalistiche. Pontificio Istituto Biblico, Roma. 1914. Pp. xvi—406.

Firms with Episcopal Authorization to handle Sacred Vessels to Repair them

BALTIMORE:	JOHN MURPHY CO., Park Avenue and Clay Street.
BOSTON:	H. A. & M. L. DOLAN, 76 Summer Street. THOS. J. FLYNN & CO., 62-64 Essex Street. PATRICK J. GILL, 387 Washington Street.
CHICAGO:	BENZIGER BROS., 214-216 W. Monroe Street. (Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.) JOHN P. DALEIDEN CO., 1530-32 Sedgwick Street. SPAULDING & CO., Michigan Avenue and Van Buren Street.
CINCINNATI:	BENZIGER BROS., 343 Main Street. (Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.) FR. PUSTET CO., 436 Main Street.
CLEVELAND:	THE R. A. KOCH CO., 1139 Superior Avenue. NORTHERN OHIO PLATING WORKS, 1232 E. Third St.
MILWAUKEE:	DIEDERICH-SCHAEFER CO., 413 Broadway. A. WERNER, 649 E. Water Street.
NEW YORK:	BENZIGER BROS., 36 Barclay Street. (Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.) THE W. J. FEELEY CO., 10 East 50th Street. THE GORHAM COMPANY, 5th Avenue and 36th Street. P. J. KENEDY & SONS, 44 Barclay Street. FR. PUSTET CO., 52 Barclay Street.
PHILADELPHIA:	H. L. KILNER & CO., 824 Arch Street. FRANK A. L. LEAHY, 1645 North Third Street. J. J. McDERMOTT & CO., Room 818, 1011 Chestnut Street. OESTERLE & CO., 125 South Eleventh Street. JOSEPH J. O'LOUGHLIN, 141 N. 9th Street. F. C. PÉQUIGNOT, 1331 Walnut Street. WRIGHT MANUFACTURING CO., 133 Master Street.
PITTSBURGH:	E. J. LETZKUS, 2002 Jenkins Arcade.
PROVIDENCE:	THE W. J. FEELEY CO., 169 South Angell Street. WILLIAM J. FEELEY, 511 Westminster Street. THE GORHAM CO., Elmwood.
ST. LOUIS:	B. HERDER BOOK CO., 17 South Broadway. MUELLER PLATING CO., 207 North Sixth Street.

The Catholic University of America

WASHINGTON
District of Columbia

Right Reverend THOMAS J. SHAHAN, D.D., Rector

IN addition to the courses of study leading to advanced degrees hitherto offered, the University now provides:

In the **Schools of Philosophy, Letters,** and **Science,** a series of undergraduate courses leading to the degree **Bachelor of Arts.**

In the **School of Law,** courses leading to the degree **Bachelor of Laws.**

In the **School of Technology,** a series of undergraduate courses leading to the degree **Bachelor of Science** in:

Civil Engineering. **Mechanical Engineering.**
Chemical Engineering. **Electrical Engineering.**

For announcements and detailed information concerning courses, in the—

Faculty of Philosophy, address, V. REV. E. A. PACE, Ph.D., S.T.D., Dean.
Faculty of Law, address, Dr. THOMAS C. CARRIGAN, LL.D.
School of Technology, address, Prof. D. W. SHEA, Director.

These courses are open to graduates of High Schools, Academies, and others of like **Scholastic** attainments.

Brotherhood Wine Company

HOUSE FOUNDED 1839

330-334 Spring St. and 493-495 Washington St., New York

Altar Wines for Sacramental Purposes

	12 Bots.	Gal.	Bbl. Lots of 50 Gals.
Loyola Dry	$5.75	$1.60	$1.50
Loyola (Moderately Sweet)	6.00	1.70	1.60
Loyola (Moderately Sweet) Res Vintage	8.50	2.50	2.35
Aquinas (Slightly Sweet)	5.75	1.60	1.50
Liguorian, Riesling	5.75	1.60	1.50
St. Benedict (Sweet)	6.00	1.70	1.60

PRODUCERS OF THE FINEST WINES IN AMERICA
RECOMMENDATIONS FROM PRELATES AND PRIESTS ON REQUEST

VERAVENA SPANISH PRIZE ALTAR WINE

In Bulk		In Glass	
13 Gals.	$3.70 per Gal.	12 Large Bots.	$12.00
20 "	3.60 "	50 " "	46.00
40 "	3.50 "		

We furnish endorsements for this Spanish Wine from His Holiness, Pope Benedict XV.
Prices subject to change. This Wine is used all through Europe.
Revenue Tax will be added to above prices: Dry Wines, 8 cents per gallon; Sweet Wines, 20 cents per gallon

KINDLY ASK FOR PRICE-LIST

EDWARD R. EMERSON, Pres.

L. L. FARRELL, Director
Gen'l Mgr. Altar Wine Dept.

We extend a cordial invitation to the Rev. Clergy to visit our vineyards and cellars

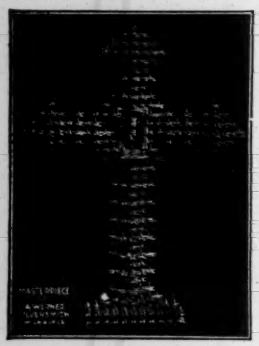
ST. MARY'S CHURCH, BROWNSVILLE, PA.
REV. F. X. HOVORA, PASTOR

PAINTED Mosaic Decorations and Mural Paintings, designed and executed by our studios. Special attention given to acoustical treatment and scientific lighting. The Rev. Clergy is respectfully invited to visit our studios.

WRITE FOR SUGGESTIONS
AND ESTIMATES

CONRAD SCHMITT STUDIOS

707 GRAND AVENUE MILWAUKEE, WIS.



THE GOOD OLD METHOD

Skillful Workmanship and Fair Dealing always uphold a Good Reputation.

MY work in gold-plating and refinishing sacred vessels LOOKS and WEARS BETTER than when new.

My Prices are most reasonable.

A. WERNER, THE SILVERSMITH

Werner Building **Milwaukee, Wis.**

MITE BOXES

For Missionary and Special Offerings

These Boxes are so constructed that the money cannot be removed without destroying the box

Samples and Prices of the various styles sent on request

EDWARDS FOLDING BOX CO

Manufacturers of Folding Paper Boxes of all kinds

27 North Sixth St. **526-528 Cuthbert St.**

Philadelphia

Brun & Chaix

Have been producing and distributing

Absolutely Pure Altar Wines

For Sacramental Purposes

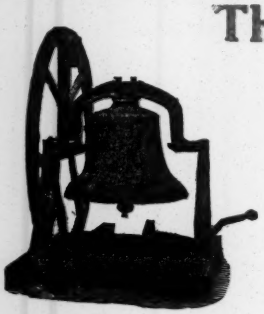
DIRECT TO THE CLERGY SINCE 1877.

Over 4000 Reverend Clergy and Religious throughout the United States, Hawaiian Islands, Philippine Islands, Alaska and Canada are now using our Altar Wines with the greatest satisfaction.

J. A. O. COVICK, Manager

Endorsed by the Most Reverend Archbishop of San Francisco.

Offices: 216 Pine St. San Francisco, Cal. **Correspondence Solicited** **Cellars: Oakville, Napa County, Cal.**



The OLD MENEELY Foundry

Established 1826

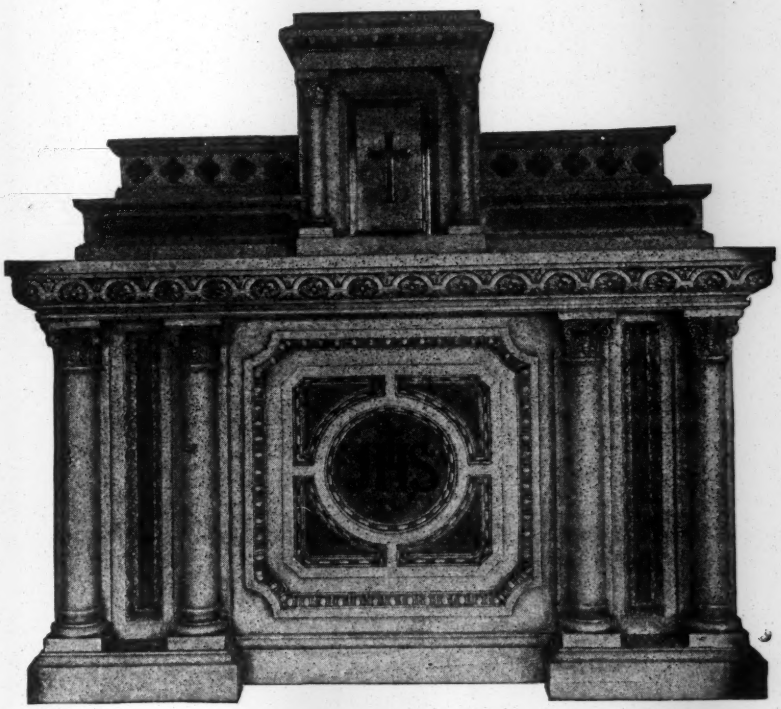
MENEELY & CO.

WATERVLIET (West Troy), N. Y.

Founders of the Finest

Church Bells, Peals, and Chimes

Altars, Shrines, Pedestals



Copyright 1916. Bernardini Statuary Co.

Altars of Marble, "Simico," Wood, Stone, etc.

Stations and Statuary of "Simico"

BERNARDINI STATUARY CO.

Studios: 26-28 Barclay Street NEW YORK

The Josephinum Church Furniture Co.

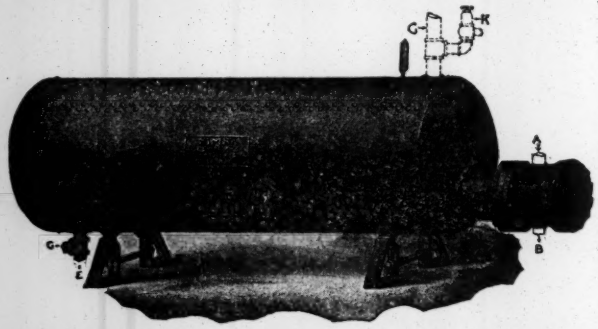
Exclusive Designers and Builders of

CHURCH FURNITURE

Altars, Pews, Pulpits, Confessionals, Etc.

Write for Designs and Pew Catalog.

Office and Studio COLUMBUS, OHIO



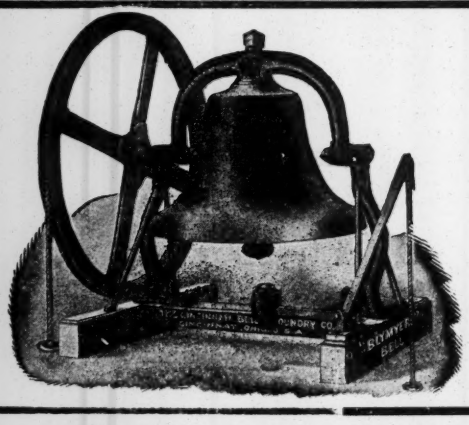
We keep others in hot water

"SIMS"

Heaters are built right, operate right and are always ready for service. State your troubles to us—we will help solve them.

The Sims Co., Erie, Pa.

Agents Everywhere



"BLYMYER BELLS"

Sweetest of all Sabbath Sounds

Their clear, mellow tones are an invitation and a call to duty

Catalogue with prices and convincing testimonials gladly furnished on request

The Cincinnati Bell Foundry Co.

B-97 Cincinnati, Ohio

Church Chime Peal

BELLS

Memorial Bells a Specialty

15 bells, Immaculate Conception Cathedral, Denver.
15 bells, St. Helena Cathedral, Helena, Mont.
11 bells, Chapel of Immaculate Conception, St. Mary's-of-the-Woods, Ind.

McSHANE BELL FOUNDRY CO., Baltimore, Md., U. S. A.

Chicago Office: Room 64, No. 154 W. Randolph Street

Established 1856

RELIABLE VOTIVE LIGHTS

BURN 15 TO 20 HOURS

The Ideal Light for Devotional Purposes

Wholesale Price and Special Discount in Quantities to the Clergy and Institutions

EDWARD J. KNAPP CANDLE CO.

The Progressive Candle Makers

SYRACUSE, N. Y., U. S. A.

A CATHOLIC CLASSIC

For the Priests and Laity

"The Beauty and Truth of the Catholic Church"

Sermons from the German adapted and edited by the

REV. EDWARD JONES

With an Introduction by the

MOST REV. JOHN IRELAND, D. D., ARCHBISHOP OF ST. PAUL

FIVE VOLUMES, $7.50 *prepaid: Vol. I. Cloth, 336 pages, net* $1.25; *Vol. II. Cloth, 380 pages, net* $1.50; *Vol. III. Cloth,* 359 pages, net $1.35; *Vol. IV. Cloth, 395 pages, net* $1.50; *Vol. V. Cloth, 390 pages, net* $1.50. *Postage extra. Prepaid at* $7.50.

Comments of Hierarchy

I feel confident that it will be of great assistance to the Reverend Clergy.—*James Cardinal Gibbons.*

I make the prayer that every priest in America be soon in possession of these sermons.—*John Ireland, Archbishop of St. Paul.*

Comments of Press

They are excellent examples of sacred oratory—correct in doctrine, apt in practical application, lucid in form and style.—*America.*

Not in a long time has a book so thoroughly satisfactory and practical come to our notice.—*Catholic Bulletin.*

Orders may be sent to the Editor, *Rev. Edward Jones,*

Box 177, Morris, Minn.

The leading Church Towers everywhere are being supplied with **Bells**

from the

MENEELY BELL CO.

198 Broadway New York City

TROY, N. Y.

PERFECTED PROJECTION

In the use of motion pictures as an adjunct to church activities, where simplicity of operation is desired as well as perfect projection, the **DeVry Portable Motion Picture Projector** will be found to meet every requirement. It is fool-proof, and built to last.

The DeVry is motor-driven, weighs but 20 lbs., and takes standard-size reels and film.

Adopted by the United States Government in all Departments where motion pictures are used, and by the American Red Cross, at home and abroad. Used also in all K. of C. and Y.M.C.A. work, on transports, at home and "over there."

Write today for our Catalog G

The DeVry Corporation

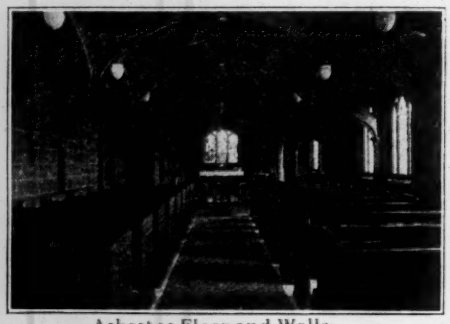
$107\frac{1}{2}$ N. Wells Street, Chicago, U. S. A.

DE V

MULLER

ASBESTONE COMPOSITION FLOORING

CONSERVATION and THRIFT



Asbestos Floor and Walls

Economy can best be practiced by renovating what we have and making that which we have permanent.

Your old splintered, worn and badly battered floors furnish the necessary foundation and base for **ASBESTONE.**

A positive protection against fire, disease and insects, is to cover the floor with **ASBESTONE** plastic flooring.

ASBESTONE, the jointless, silent, fireproof and sanitary flooring that looks like tile and costs only half as much, laid over old or new concrete and wood.

Send sizes of space you desire covered and quotation with samples will be sent by return mail.

Franklyn R. Muller & Co. **802 Sand St. Waukegan, Ill.**

Religious Communities of Women in the New Code of Canon Law

Compiled and Arranged by a Friar Minor of the Sacred Heart Province

BEING A BRIEF STATEMENT OF THE "THINGS THEY OUGHT TO KNOW" FROM THE NEW CODE

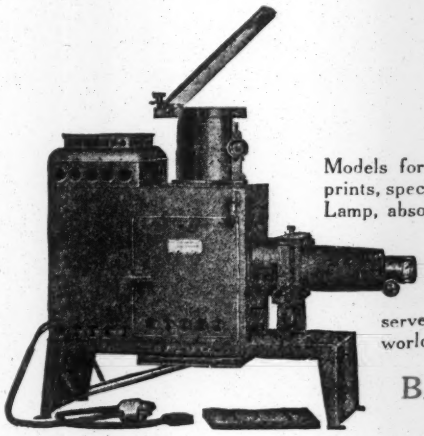
Fifty Cents. Postage Extra

Address

LIBRARIAN

3140 Meramec St., St. Louis, Mo.

INVALUABLE for purposes of entertainment and instruction—
an ideal projection lantern for Church or Sunday-School.



Bausch and Lomb Balopticon

THE PERFECT STEREOPTICON

Models for either lantern slides or opaque objects (post cards, photo prints, specimens, etc.), or both. Equipped with the new gas-filled Mazda Lamp, absolutely automatic.

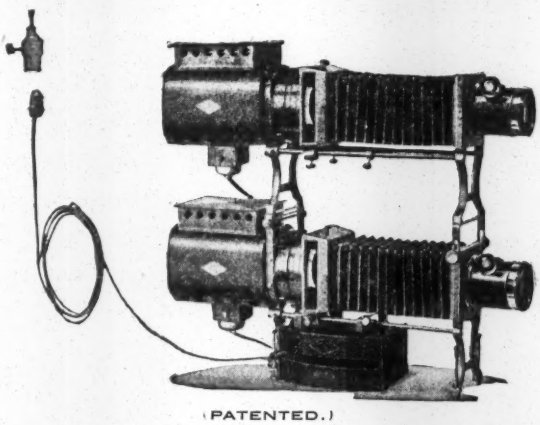
Because of the demands made upon our resources for some of the government's most important military needs, we are unable to make Balopticon deliveries for the present. While proud to be of service in this world crisis, we shall expect to serve our other patrons even more efficiently than before when the world is again at peace.

BAUSCH & LOMB OPTICAL CO.

516 St. Paul St., Rochester, N. Y.

NEW YORK CHICAGO WASHINGTON SAN FRANCISCO

Leading American Makers of Microscopes, Projection Apparatus (Balopticons), Photographic and Ophthalmic Lenses, Binoculars, Range Finders, Gun Sights, Searchlight Reflectors and other High-Grade Optical Products.



(PATENTED.)

Brenkert Brenopticons

AND

Brenkert Spot Lights

meet your educational and entertainment requirements

WITHOUT A SINGLE FAULT

Designed and Constructed for the Church and School

The Double Dissolving Brenopticon with its Electric Dissolver provides beautiful stereopticon service. The high quality optical system and advanced mechanical construction affords perfect projection with the simplest means of operation.

THE BRENOPTICON MAKES THE MAZDA LAMP 100 % EFFICIENT

Now is the time to purchase for delivery In the Fall will be greatly limited

Write for Catalog at once

BRENKERT LIGHT PROJECTION CO., Detroit, Mich.

THE WILL & BAUMER CO.

Candle Makers Since 1855

SYRACUSE, NEW YORK

Inventors and Only Makers of the GENUINE VIGIL LIGHT

NOTICE

"Vigil Light" is the Registered Trade Mark of The Will & Baumer Company designating the wax tablets invented and manufactured by that Company only.

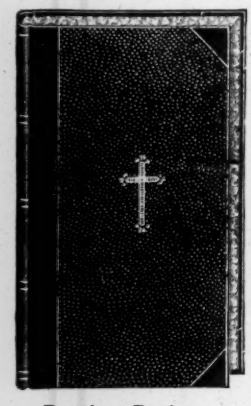
Warning: The use of the words "Vigil Light" upon or in the promotion or sale of any other tablet to be burned in a glass, or in the promotion or sale of any style of candle is misleading and illegal.

Branches:

New York, 137-141 Madison Ave. **Chicago, 212 W. Madison St.**

Boston, 71 Broad St.

Church Record Books



Baptism Register No. 304

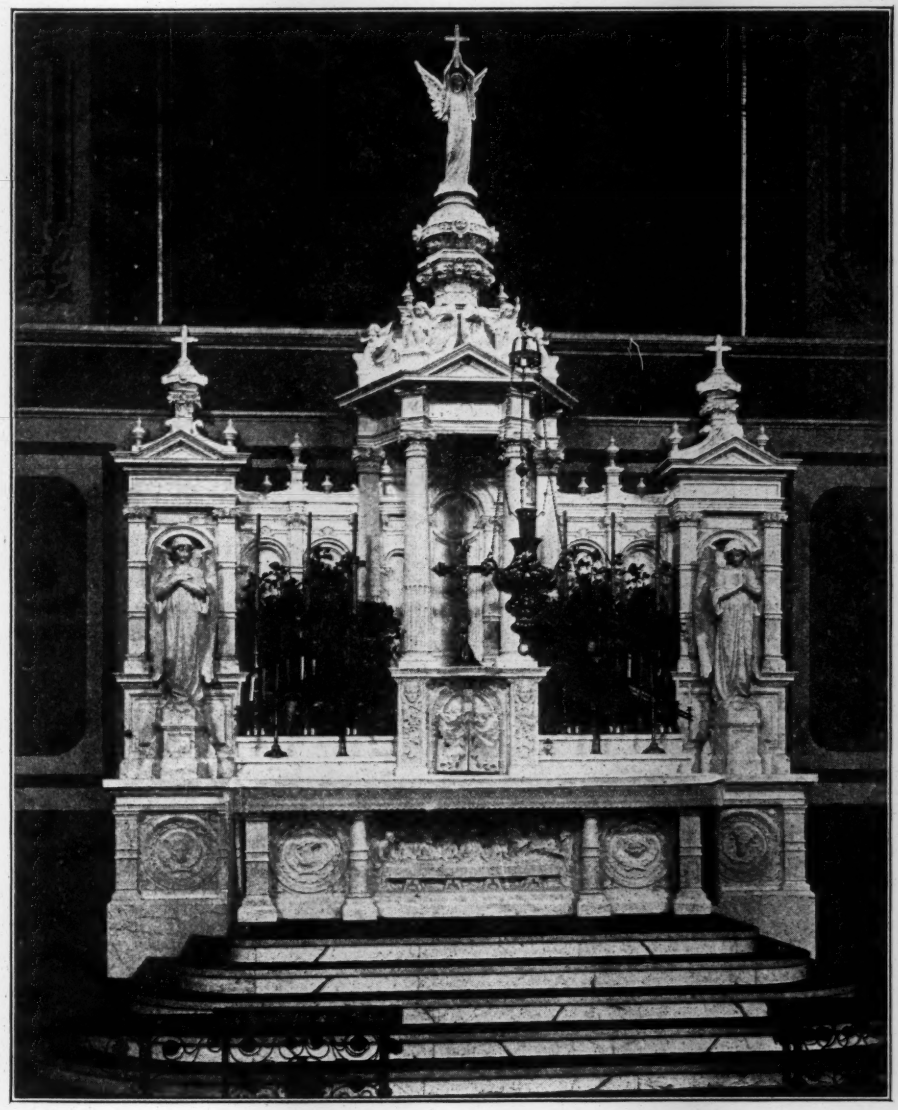
The standard binding in leather and cloth, termed "half binding," is the most economical as well as very durable. All our Record Books, revised according to the latest rulings from Rome, may be had in this style.

Complete catalogue sent on request

D. P. Murphy Jr., New York

14 BARCLAY ST.

ARTISTIC MARBLE ALTARS



THE ABOVE MAIN ALTAR, EXECUTED IN CARRARA STATUARY MARBLE, WAS RECENTLY ERECTED BY US FOR THE REV. JOHN R. MAHONEY, D. D., RECTOR OF ST. ROSE OF LIMA CHURCH, NEW YORK CITY, N. Y.

THE McBRIDE STUDIOS

41 Park Row
New York, N. Y.

Via Posta Vecchia
Pietrasanta, Italy

Suggestions for Your Library

THE CHAPLAIN'S SERMONS
By Rev. John Talbot Smith, LL.D. 3rd edition, 12mo., cloth, net $1.00

SERMONS. By the Rev. Reuben Parsons, D. D. 12mo., cloth, net $1.00

HINTS ON PREACHING. By the Rev. Joseph V. O'Connor. 16mo., paper, net $0.25

EXPOSITION OF CHRISTIAN DOCTRINE. 3 Volumes
Vol. I, Dogma; Vol. II, Moral; Vol. III, Worship. Net $6.00

A set of books that meets all demands for the preparation and delivery of sermons.

THE PRIESTHOOD AND SACRIFICE OF OUR LORD JESUS CHRIST
By the Rev. J. Grimal, S.M. 12mo., 400 pp., net $1.75

THE CHILDHOOD OF JESUS CHRIST
By the Rev. A. Durand, S.J. 12mo., 340 pp., net $1.50

CHRIST AND THE GOSPEL, or Jesus the Messiah and Son of God
By the Rev. Marius Lepin, D.D. 12mo , 570 pp., net $2.00

HISTORY OF THE CATHOLIC CHURCH IN THE UNITED STATES
By John Gilmary Shea. 4 vols., 8vo., net $10.00

STUDIES IN CHURCH HISTORY
By the Rev. Reuben Parsons, D.D. 6 vols., 8vo., net $12.00

LIFE, POEMS AND SPEECHES OF JOHN BOYLE O'REILLY
8vo., 800 pp., net $2.00

John Joseph McVey, Publisher, 1229 Arch Street PHILADELPHIA, PA.

William J. Feeley

Ecclesiastical Wares

Gold – Silver – Brass

In the selection of Altar Vessels in gold and silver or Sanctuary Wares in Brass or Bronze I would be pleased to advise on this subject. My many years experience in the production of ecclesiastical Art Metal goods and medals is at your service.
A letter of inquiry will bring you a whole lot of information that will be of interest.

William J. Feeley

Jackson Bldg., 511 Westminster St.

PROVIDENCE, R. I.

Church Fairs and Bazaars

Church Institutions have been buying our goods with perfect satisfaction for over 25 years.

This is because we carry a selection of merchandise especially suitable for such purposes at unusually low prices.

Attractive and useful goods in great variety
Novelties and souvenirs, rare and unique
Wheels of Fortune, Games, etc.

Goods hard to find elsewhere

This large catalog FREE to clergymen and buying committees

ASK FOR No. 79 L

See our advertisement in the Official Catholic Directory, page 42

N. SHURE CO.

Wholesale Notions, Variety Merchandise

CHICAGO

This is where a Catholic Congregation Once Worshipped

The people were glad to have even such a miserable *hut*. It was better than none at all.

Recently a writer in the REVIEW suggested that the building of Chapels or Churches in the out-of-the way places might be sometimes a "mistake." His point was that such buildings attract Catholics to settle around them, and perhaps take them away from church and school elsewhere.

What about those already settled? The Catholic Church Extension Society does not concern itself about places **WITHOUT CATHOLICS.** It **DOES** concern itself about places where there are from eight to fifty Catholic families ***without a Church in which to hear Mass and receive instructions.***

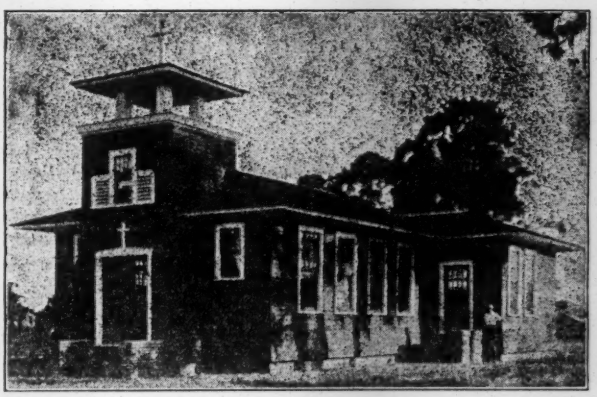
IT HAS FOUND AND HELPED APPLY THE REMEDY TO ABOUT SIXTEEN HUNDRED SUCH PLACES.

Over two thirds of these little missions are growing and some are parishes with resident pastors already.

Ask the Bishops of Lead, Baker, Corpus Christi, Dallas, Great Falls, Helena, etc., etc., etc., etc., or the Archbishop of Oregon, in how many cases did they find the building of Catholic Churches for churchless communities a "mistake."

$500 will insure the building of a Chapel or Church.

HERE IS A SAMPLE OF ONE EXTENSION CHAPEL

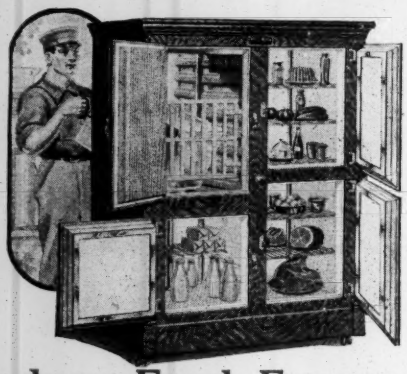


Money given the Catholic Church Extension Society subject to life interest of the donor in the income, IS NOT USED UNTIL ALL OBLIGATIONS CONNECTED WIT IT ARE [illegible] HAVE We pay the income regularly; but the investment is held till the death of the donor, as an additional guarantee of safety. The Society is governed and directed like a bank; and takes no chances. Its finances are guarded by a board of business men. Its officers are bonded, and their quarterly reports audited.

Ask us about our annuity plan

The Catholic Church Extension Society of U. S. A.

McCormick Building **Chicago, Illinois**



Reduce Food Expense
Prevent Waste

The amount of food you will save **through elimination of waste and spoilage** of perishable goods will soon pay the cost of McCRAY Equipment many times over.

A constant current of pure, dry, cold air circulates through every compartment—carrying off all odors and impurities that contaminate foods and cause decay. The linings of opal glass, white enamel or odorless wood are absolutely sanitary and easy to keep clean.

McCRAY
SANITARY REFRIGERATORS

are used in over 400 Catholic Institutions and in the U. S. Pure Food Laboratories at Washington, where sanitary refrigerators are demanded.

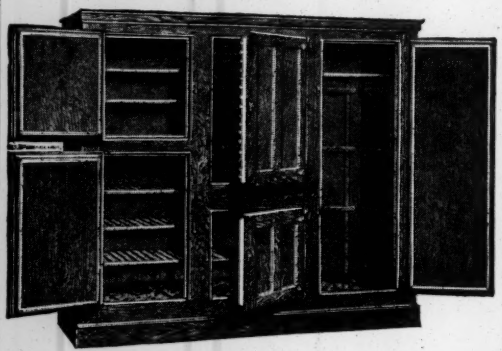
McCRAY Refrigerators are built in a great variety of sizes for every requirement of residences and Catholic Institutions. Special equipment is built to order to suit any space or requirement—arranged for outside icing.

Send for Catalog

No. 51 for Cath. Institutions **No. 93 for Residences**
No. 71 for Grocers. No. 62 for Meat Markets & Gen. Storage

McCray Refrigerator Co.
878 Lake Street, Kendallville, Ind.

Salesrooms in all principal cities



Conservation of Meat Products Assured

When the

"World's Best"
SLICER

Is installed in the

KITCHEN OF ANY INSTITUTION

Waste Eliminated
Service Improved
Labor Reduced

We shall be pleased to give a

FREE DEMONSTRATION OF THIS MACHINE

In Your Own Kitchen

AND PROVE OUR STATEMENTS

Write for full details

U. S. Slicing Machine Co.

LA PORTE, IND.

Agencies in all the Principal Cities

CHEMISTRY TABLE

A Dividend Worth While

For many years this business did not pay dividends in money commensurate with the capital, experience and skill employed to produce Laboratory Furniture of Kewaunee Quality, and even to-day we could make more money by sacrificing some of our ideals—both manufacturing and business—and selling cheaper equipment at a cheaper price.

Every little while, however, we receive a letter similar to the following from an Eastern Educator, that represents a dividend well worth while.

"I am particularly well pleased with the high code of business ethics you maintain. In all our dealings I have found you not only scrupulously honest, but courteous and considerate far above the average business house. I shall take pleasure in recommending that all our laboratory furniture be of the Kewaunee brand."

Kewaunee LABORATORY FURNITURE

Kewaunee Mfg. Co.
LABORATORY FURNITURE EXPERTS
KEWAUNEE, WIS.

The new Kewaunee Book, the standard authority on Laboratory Furniture, should be in your reference library.

New York Office: 70 Fifth Avenue

Branch Offices:

Columbus, Atlanta, Dallas, Kansas City, Spokane, Little Rock
Baltimore, New Orleans, El Paso, Minneapolis, San Francisco, Denver

Kewaunee Spring Top Bolt Construction is Specially Patented

Chalices, Ostensoriums,
Censers, Crucifixes, Lamps, Gates,
Candelabra, Tabernacle Doors, Etc.

Special Designs or
Our Hundreds of Standard Designs

ESTIMATES CHEERFULLY GIVEN

Repairing and Refinishing

Gold, Silver, or Brass Parts Carefully Handled

Episcopal Permission to Handle Sacred Vessels

Responsible Dealers Stock Our Goods

No. 2352
Bishop's Crozier
All hand wrought

WRIGHT MFG. CO. Inc.

133-135 Master St.

PHILADELPHIA, PA.

MONEY TO LOAN

In large amounts, and at Lowest Rates, on Catholic Churches, Hospitals, Schools and Other Institutions

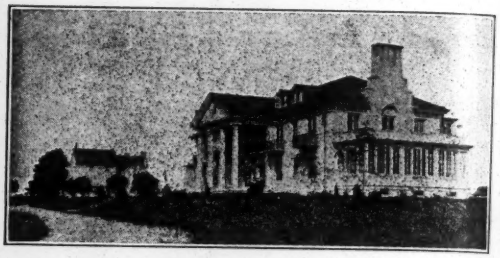
CORRESPONDENCE INVITED

Mortgages on Catholic Church Properties for sale in any amount to net the investor from 5% to 5½% interest.

Ownership of mortgages by investors held in strictest confidence

B. J. CAVANAGH,

600 Fleming Bldg.,
DES MOINES, IOWA



LANSDALE SANATORIUM

Nervous and Non-Contagious Diseases

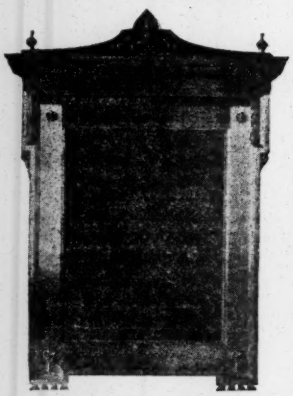
Splendid location
Home-like spirit
Highest clerical reference
Personal attention

DR. C. S. R. ENGELHARDT,

Lansdale, Pa.

CAST BRONZE

MEMORIAL TABLETS, HONOR ROLLS, WINDOW PLATES, ALTAR RAILINGS, SUN DIALS, ETC.

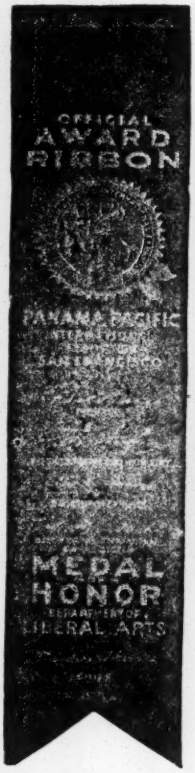


There is a nation-wide demand for bronze tablets from Churches, Societies, etc., for names of Members in Service—to whom honor is due.

We have produced some exceptionally handsome designs at very reasonable prices.

Send for information, etc.

Chicago Architectural Bronze Co.
Ornamental and Architectural Bronze Work
519–521 West Van Buren Street, Chicago, Illinois



THE

"Orgoblo"

is acknowledged to be the highest grade and most extensively used organ blower in existence. Many thousands of the finest and best organs in Catholic churches are operated by

"ORGOBLOS"

The Organ Power Co.
Hartford, Conn.

Winners of the highest awards at Jamestown and Panama Expositions

Over 12,000 in use

YOU EXPECT SUPERIOR WORK

When you specify Rigalico—AND YOU GET IT

This pulpit is an example of the work we have furnished to others and are ready to supply to you

RIGALICO PULPIT, HOLY FAMILY CHURCH, TULSA, OKLA.

DAPRATO STATUARY COMPANY

"Pontifical Institute of Christian Art"

762–770 W. Adams Street
CHICAGO, ILL.

Studios
Chicago, Ill.
and Pietrasanta, Italy

51 Barclay Street
NEW YORK, N. Y.

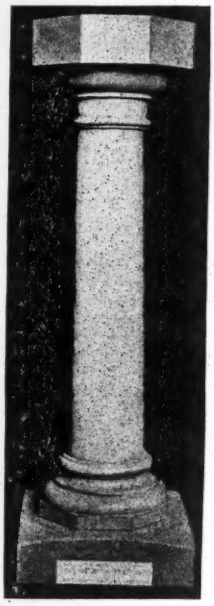
TERRA COTTA HOLY WATER FONTS IN WHITE PORCELAIN ENAMEL FINISH

Practical
Sanitary
Permanent

Made in original designs and sizes.

Non - absorbent and easily kept clean,

Kaletta Statuary Co.



No. E
Height, 3 ft. Diam of bowl, 18″

Sculptors

Designers

No. E
Height, 3 ft. Diam. of bowl, 14″

Marble Terra Cotta Composition Stone Cement

3715-3721 California Ave., ST. LOUIS, MO.

For the Sacristy and the Sanctuary

Manual of Forty Hours' Adoration

This Manual contains ITANIAE ET PRECES; the Approved Music for "Te Deum" and "Tantum Ergo," and everything requisite for the Devotion —Ceremonies, Rubrics, and Prayers.

Order copies now, so that they will be on hand when needed, as they are sure to be.

Twenty-five cents per copy
Five copies, one dollar

The Dolphin Press

1305 Arch Street Philadelphia, Pa.

When the Bishop Comes

Manual of Episcopal Visitation and Sacrament of Confirmation

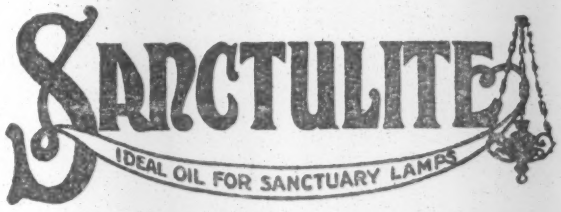
Full and detailed information, both for the Ceremony of Confirmation and for the Bishop's official visit. All the canonical requirements minutely explained. Indispensable for the occasion.

Copies should be by every Priest, so it is well to order now.

Twenty-five cents per copy
Five copies, one dollar

The Dolphin Press

1305 Arch Street Philadelphia, Pa.



SMOKELESS ODORLESS

GUARANTEED TO BURN TWELVE DAYS
CONTINUOUSLY WITHOUT GOING OUT
WHEN NO. 2 WICK IS USED

Priests in Baltimore, Boston, Brooklyn, Chicago, Detroit, Philadelphia, New York, and many other places have sent us letters expressing their complete satisfaction

These users of SANCTULITE have not only found it in every way excellent, but have renewed their orders. That is practical proof of SANCTULITE'S real merits

Send for a sample can of SANCTULITE containing enough for one lamp—guaranteed to burn twelve days

SANCTULITE OIL COMPANY

3243–45 Market Street **Philadelphia, Pa.**

Clean literature and clean womanhood are the keystones of civilization: — this aphoristically defines the ideals of The Devin-Adair imprint.

No good Woman ever married a man except for love—for life
No real Man ever married a woman except for love—for life

With this book the comrade of all men and women, a Bachelor will in time be an ignored novelty–and as for Spinsters there will be few if any in the world old enough to shy at a mirror.

GREAT WIVES and MOTHERS

By REV. HUGH FRANCIS BLUNT

This is the age of War—and Woman. In the War history is repeating with horror-laden emphasis. In Woman's dominating activities are we to have a rebirth of the Eleventh Century? There is no middle course for Woman; her influence is infinite, and eternal in results, for she leads to Heaven or lures to Hell.

The real—not imaginary—exemplars, so entertainingly penned for the reader by Father Blunt, will be of interest, vital and ever-guiding interest, to every woman, single or married—every man, too, in this materialistic and depressing age.

The Divorce ratio in the larger cities is one in seven to one in three—bad enough, truly; but just as surely as "you cannot be a little bit married—or a little bit dead," the thousands of thoughtless, hasty and fly-by-night war marriages will send the average of domestic upheavals to panic figures. "GREAT WIVES AND MOTHERS" will help to turn houses into homes—will assuredly lead to marriage and happiness of the only kind that's worth a picayune—the kind that lasts.

Moderators, spiritual directors and all educators will read, quote and commend GREAT WIVES AND MOTHERS

Large Crown Octavo, $2.00 Net—Postpaid $2.15

THE DEVIN-ADAIR CO., Publishers, 437 Fifth Ave., New York

Longmans, Green & Co.'s Publications

THE PRIESTLY VOCATION. [The Westminster Library New Volume.]

By the Right Rev. BERNARD WARD, Bishop of Brentwood. Crown 8vo. $1.75 *net*.

LAST LECTURES OF WILFRID WARD: Being the Lowell Lectures, 1914, and Three Lectures Delivered at the Royal Institution, 1915.

Edited with an introductory study by MRS. WILFRID WARD. *With Portrait*. 8vo. $4.00 *net*.

"These final chapters from his pen bring before us again a strong, sane, lovable man in whom religion was as real and important as in Newman himself."—*Glasgow Herald*.

A SPIRITUAL AENEID.

By R. A. KNOX, late Fellow of Trinity College, Oxford; Author of "Some Loose Stones," etc. 8vo. $2.50 *net*.

"The transparent candor and unerring logic of the volume, seasoned as they are by the author's genial humor and pleasant wit, for his pen is free from all bitterness, make the book no less fascinating as a biography than formidable as an apologetic."—*America*.

DIVINE FAITH.

By Father PETER FINLAY, S.J., Author of "The Church of Christ, Its Foundation and Constitution," Professor of Catholic Theology, National University of Ireland. Crown 8vo. $1.50 *net*.

"The priest and the theological student will delight in this book; and, indeed, every intelligent reader will find it invaluable."—*Sacred Heart Review*.

CANON SHEEHAN OF DONERAILE. The Story of an Irish Parish Priest as Told Chiefly by Himself in Books, Personal Memoirs and Letters.

By HERMAN J. HEUSER, D. D., Overbrook Seminary. With 6 Portraits and 6 other Illustrations. 8vo. $3.50 *net*. (*Second impression*.)

"It is a remarkable biography of a remarkable man—a true priest, a sterling patriot, a genuine litterateur. It is well written and arranged and tastefully printed and bound. It should be purchased and read by every Catholic priest and layman of our country."—*The Homiletic Monthly*.

THE LIFE OF JOHN CARDINAL McCLOSKEY, First Prince of the Church in America, 1810-1885.

By His Eminence JOHN CARDINAL FARLEY. 8vo. With illustrations. $3.50 *net*.

"It preserves the details of a career that spanned almost the whole of the wonderful nineteenth century, which was crowded with triumphs in the cause of religion in this country. * * * With the whole story is presented a view of Catholic New York for three-fourths of a century after 1810, based on personal narratives and the most authentic documents and letters and from archives in many instances hitherto unpublished."—*America*.

CATHOLIC EDUCATION: A Study of Conditions.

By REV. J. A. BURNS, C.S.C., Ph.D., Author of "Origin and Establishment of the Catholic School System," "Growth and Development of the Catholic School System." Crown 8vo. $1.50 *net*.

". . . should be read and pondered by every priest in the country and it should be mastered by all students of pedagogy. We commend it especially to the Catholic students in normal schools."—*Messenger of the Sacred Heart*.

THE PRESENT CONFLICT OF IDEALS: A Study of the Philosophical Background of the World War.

By RALPH BARTON PERRY, Professor of Philosophy in Harvard University, Author of "Present Philosophical Tendencies." 8vo. About 560 pages. (*In November*.)

In this volume the author prints his lectures delivered at the University of California in the spring of this year. He hopes that the discussion of ideas now in the air may have immediate value for those who are trying, as he is, to understand the deeper issues of the war. The book may also serve as a companion volume to "Present Philosophical Tendencies"; in that the author dealt mainly with the technicalities and fundamentals; here he deals with the moral, emotional, political and religious implications. In order that the two books may be used together, a similar order of topics has been followed—aspects of naturalism, aspects of idealism, aspects of pragmatism and the practical implications of realism. The concluding portion of the volume consists of an attempt to relate these tendencies to the conflicting national ideals of the war.

PASTOR HALLOFT

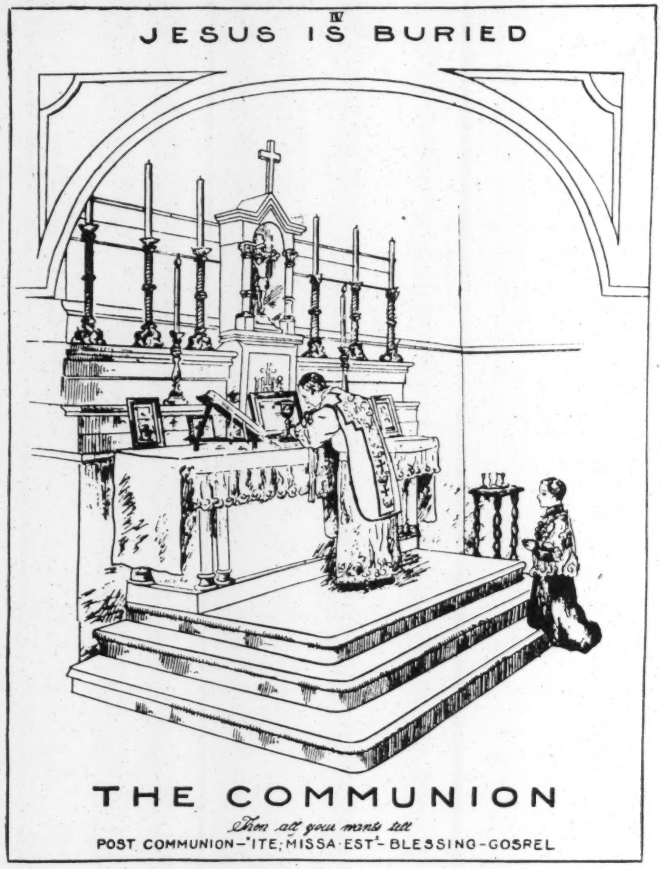
A Story of Clerical Life

Crown 8vo. $1.50 net. (*In November*)

These chapters are true biography. They embody the principles and beliefs of a priest who carried them into action. Only the setting has been slightly altered from the original in order to connect the incidents and give them consistency as a story.

LONGMANS, GREEN & CO., Fourth Avenue and 30th Street NEW YORK

One of the illustrations from the little book entitled



The Objective Teaching of the Mass

Designed to bring before the pupils of our schools the visualization of the sublime Sacrifice of the Mass.

Of practical interest to every priest and teacher

74 pages; size, 4¼ x 5¾; price, 25 cents

Have you secured yet a copy of

Practical Aspects of the New Canon Law

A specimen page of the INDEX of this most useful handbook for priests was given at the front of the September issue of the REVIEW. Turn to that page, and you will find you need the book, if you haven't it already.

192 pages; handsomely bound; $1.35 a copy, postage free

AMERICAN ECCLESIASTICAL REVIEW

1305 Arch Street, Philadelphia

POCO

The Only Rubrical and Unfailing Light for the Sanctuary Lamp

Our former advertisement made a stir. Several priests asked us for proof that rubrical oil is produced in the United States. They think our claim that there is an abundance of rubrical oil in the United States is exaggerated. In answer we respectfully submit the following:

By courtesy of our Congressman, Hon. W. P. Borland, we are enabled to give the following statistics:

DEPARTMENT OF COMMERCE,
BUREAU OF THE CENSUS,
WASHINGTON, D. C., *June* 18, 1917.

Production of edible vegetable oil in 1916:	Pounds
Olive oil	1,336,674
Cocoanut oil	126,884,374
Peanut oil	26,164,869
Corn oil	93,085,391
Miscellaneous oils	15,087,353
Cottonseed oil (9 months' production)	1,288,084,077
Total edible oil produced	1,550,642,738

All of these oils are rubrical; all can easily burn with the floating taper. POCO will burn any of them for 10 to 12 days, with no more than 5 minutes required to fix the lamp. The 8-day taper cannot possibly burn with any of them.

Canon No. 1271 of the New Code prescribes olive oil; or, where this is not procurable, any vegetable oil that can be had, can be allowed by the prudent permission of the Ordinary.

The Sacred Canons leave it to the ingenuity of the individual to find a way to burn the oil.

The 8-day taper is not mentioned. As this cannot possibly burn a vegetable oil, but needs at least 60% of mineral oil, one might conclude that its use is forbidden.

SACRED HEART CHURCH,
KANSAS CITY, MO., *Apr.* 26, 1918.

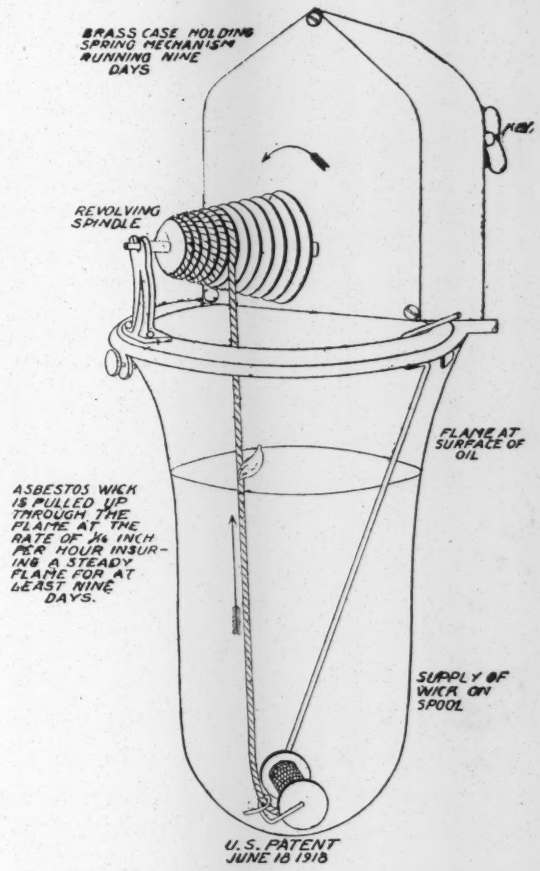
"GENTLEMEN: Your POCO is certainly a great invention and a perfect success.

(Signed) REV. J. J. HOGAN."

SCHULTE, KANSAS, *Aug.* 25, 1918.

"DEAR MR. MULLER-THYM: Your POCO is working with the perfection of a clock. I believe that you have solved the great question of the sanctuary light. I enclose check.

Sincerely,
(Signed) E. COOLEN."


BRASS CASE MOLDING SPRING MECHANISM RUNNING NINE DAYS
KEY
REVOLVING SPINDLE
FLAME AT SURFACE OF OIL
ASBESTOS WICK IS PULLED UP THROUGH THE FLAME AT THE RATE OF 1/16 INCH PER HOUR INSURING A STEADY FLAME FOR AT LEAST NINE DAYS.
SUPPLY OF WICK ON SPOOL
U.S. PATENT JUNE 18 1918

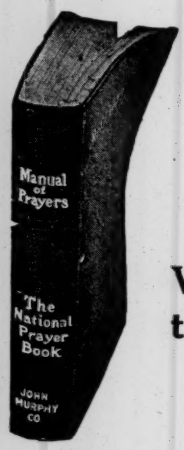
Write for booklet "POCO"

B. MULLER-THYM & CO.

Kansas City — Missouri

CROSS THE CONTINENT THROUGH KANSAS CITY THE HEART OF AMERICA

CARDINAL GIBBONS
urges all Catholics to use the



Manual of Prayers

The Prayer Book authorized by the Third Plenary Council

What better gift could the Clergy make to their Parishioners than a copy of this book?

Prices from $1.25 to $8.00 a copy

JOHN MURPHY COMPANY, Publishers
BALTIMORE, MD.

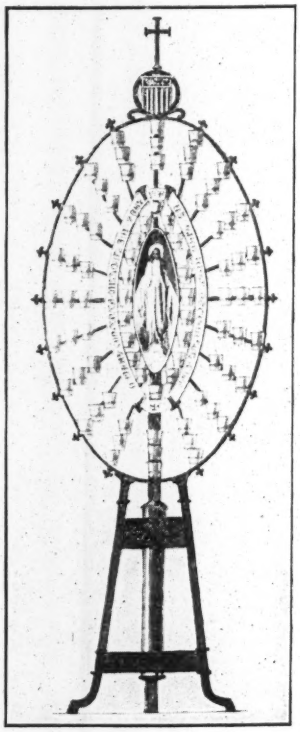
Cha'ice in Sterling Silver, Gold plated. Height 9½ "
$135.00

Church Furnishings

Chalices
Shrines
War Memorials
&c.

HARDY STUDIOS

Warwick
R. I.



80 Light Shrine in Polished Steel and Bronze
$200.00

Specialists in Ecclesiastical Art

(Copyrighted)

Sterling Silver Ostensorium for the Grotto of
Our Lady of Lourdes
Vincentian Institute, Albany, New York

STAINED GLASS

MARBLE

MOSAICS

METAL FIXTURES

MURAL DECORATIONS

MEMORIAL TABLETS

GROTTOS

ETC.

THE GORHAM COMPANY

Fifth Avenue at 36th Street

NEW YORK

BENZIGER BROTHERS

A New Prayer-Book by Father Lasance

THE PRISONER OF LOVE

INSTRUCTIONS AND REFLECTIONS ON OUR DUTIES TOWARD JESUS IN THE MOST HOLY SACRAMENT OF THE ALTAR

Prayers and Devotions for Various Occasions, In Particular for Visits to the Blessed Sacrament and the Hour of Adoration

By REV. F. X. LASANCE

Author of "My Prayer-Book"

517 pages, 16mo. Size 5⅝x3¾ inches

Imitation leather, red edges - -	$1.25
Imitation leather, gold edges - -	$1.50
American seal, limp, gold edges -	$1.75

And in finer bindings

SEND FOR COMPLETE LIST OF FATHER LASANCE'S PRAYER-BOOKS

Liberal discount to the Reverend Clergy and Religious

NEW YORK 36-38 BARCLAY ST. | CINCINNATI 343 MAIN ST. | CHICAGO 214 W. MONROE ST.

STUDIO AND WORKS: BROOKLYN, N.Y.

Forthcoming Books of Importance

READY END OF OCTOBER

The World Problem

Capital, Labor and the Church

By JOSEPH HUSSLEIN, S. J.

Associate Editor of America

300 pages, 12mo., cloth binding, $1.25 net

READY END OF NOVEMBER. ORDER NOW

The Hand of God

A Theology for the People

By MARTIN J. SCOTT, S. J.

Author of "God and Myself"

220 pages, 12mo., cloth binding, $1.00 net

Special edition, paper bound, 35 cts. ($21.00 per 100)

P. J. KENEDY & SONS 44 Barclay Street NEW YORK